The Quintessence of Secret (Esoteric) Buddhism

– by TRIEU PHUOC
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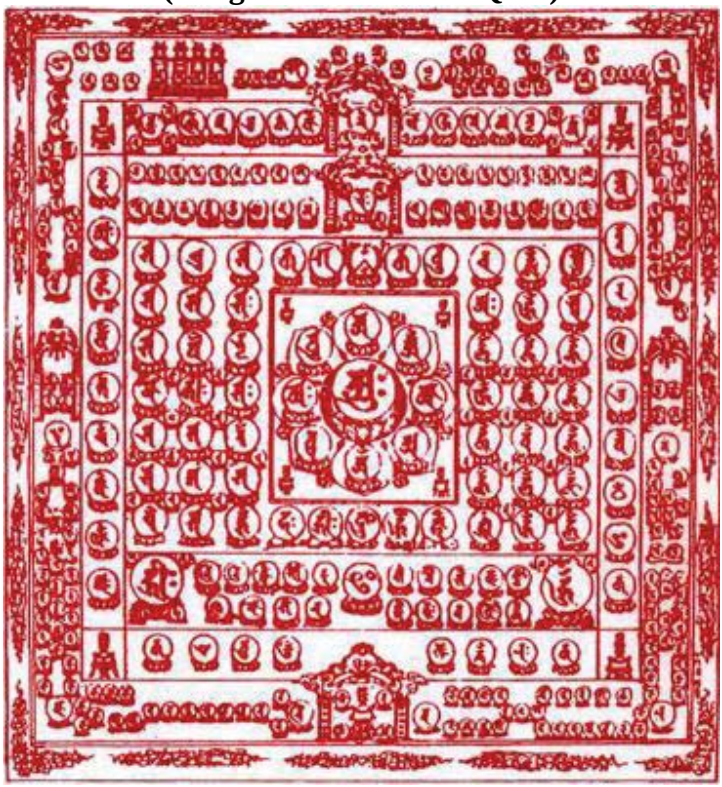

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PREFACE

This 'Quintessence of Secret (Esoteric) Buddhism' is the combination of the first and second volumes of the previous 'Essence of Secret Buddhism', which were published in the United States in the past two years (1983). It is supplemented with new documents about mystic formulas, Yantras, and Mudras, allowing further studies in Secret Buddhism.

Readers are invited to understand and experience the magic and the value of mystic formulas and rituals. The degree of success depends upon the level of one's merits and virtues. Secret Buddhism already has its many wonderful legends in many countries in Asia, so that there is no need to praise it further. It is time for all opinions about the supernatural power and secret doctrine to be presented to humanity like any other science. We invite any skeptical person to try it out before commenting about it.

By practicing the Six Perfections: Charity, Morality, Endurance, Patience, Meditation and Awareness, the individual will gradually achieve the two goals of Secret Buddhism. They are: (1) enlightenment on the tangible truths of the material world and the hidden truths of the universe, and (2) gaining practical benefits of health, wealth, and power in this lifetime. The effectiveness of the Secret practice is a challenge to anyone still in doubt of the existence of God and sacred beings. We invite anyone who wants to experiment with the Secret and religious sciences to briefly read this Secret Buddhism Sutra.

The ceremony of 'Initiation into the Secret Doctrine' or the transmission of the 'Mind Seal' will let you experience the spiritual supernatural force within half an hour at no charge.

I would like to extend my appreciation to friends in Secret Buddhism who have provided me favorable conditions to practice this religion in the past three years in the United States, Canada and eventually in other countries in the future.

COLORADO, JUNE 6, 1985

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Religious name: Duc Quy

Brief biography of the author-Trieu Phuoc

Born in 1948 in Tra Vinh Province. Graduated elementary school in Tra Vinh.

Age 11 to 17: Attended boarding school at LaSalle Mission (Mossard Thu Duc), graduated Brevet Elementaire.

Age 17 to 20: attended boarding school at Dalat LaSalle Mission (College D'Atran) graduated Baccalaureat II (Baccalaureat de l'enseignement secondaire).

Age 20 to 21: drafted in the armed forces and discharged as Navy First Lieutenant.

Age 22 to 25: Graduated Bachelor of Laws from Faculty of Law, Saigon University of Law (Public International Law major)

Age 25 to 27: French language teacher.

Age 28 to 29: strict vegetarian for two years, meditate and practice Mat Tong (Secret Buddhism) and study various religions (Buddhism, Catholicism, Hinduism, Theosophy, Caodaism, Hòa Hảo Buddhism…) Research extensively on secret sects in Vietnam.

Age 30: propagate Mat Tong. Exorcize evil spirits in Vietnam.

Resettled in the United States at the end of 1981 under Orderly Departure Program (ODP).

1982: wrote five series of articles on the mystical phenomena in Viet Nam for Trang Den newspaper.

1983: published periodically numerous Mat Tong prayer books (sutras): First, second and third volumes; propagated mysticism in the US and other countries.

1981-2006: settled and resided in Colorado (US) for 25 years.

The Initiation ceremony of Secret Buddhism which provides immediate contact with Divine Beings (the Holy Spirit) has been performed up until now, directly or indirectly, free of charge, to more than 10,000 people of various faiths (Buddhists, Catholics, Protestants, Hindus, Cao Đài and Hòa Hảo Buddhists sects…) and atheists. Among them are intellectuals (PHD's, Masters, Physicians, lawyers, engineers…) from various countries: US, Europe, Russia, Poland, China and Vietnam.

It was also given to the generals and commanders of South Vietnam before 1975 and to the generals and commanders of the communist party of North Vietnam after 1975 as well as to low labor peddlers, prostitutes and gamblers circle.

2006 and future: will continue to write periodically on the experiences and studies of metaphysics.

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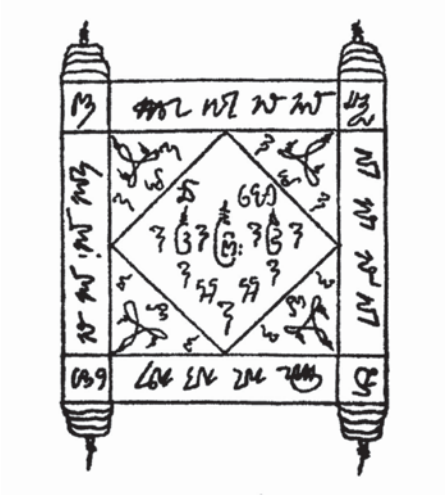
SPECIAL CHAPTER

The Basic Heavenly Scroll for Transmission of the Secret Doctrine



This is the sacred Yantra representing the five Buddhas at the five corners of the universe. Vairocana Buddha or supreme ruler is in the center, Aksobhya Buddha is in the East- Ratna-Sambhava Buddha is in the South, Amitabha Buddha is in the West, and Amogha Siddhi Buddha is in the North. Five armies of heaven, composed of Deities, saints and Gods, surround the five Buddhas. The Yantra represents the five branches of all religions in the universe: The Buddha's Way, the Immortal's Way, the Saint's Way, the Deity's Way and the Human's Way.

In the past, Buddhist masters have passed this scroll from hand to hand among themselves over thousands of years. The Secret sect from the South has used it to transfer the Mind Seal. In the formal tradition of Cambodian Buddhism, it is only

verbally transmitted to the monks of the highest rank. The Cambodian Secret Buddhism called this scroll Pracul Consatte (Buddha's magic), Praculkia Tha (Kung Fu Buddha), and Sadatte Kia Tha (King of Magic and Kung Fu).

At the present time, by Heaven's orders, the Buddhist masters are giving out this scroll to prove the existence of God and thus help people balance their material and spiritual life. This helps to provide the right key for anyone who really wants to understand the Secret subjects relating to the physical existence of humanity, i.e. the laws of heaven, the operation of God's will or the wordless Sutra.

To experience the basic spiritual supernatural power, simply follow these steps:

1. Stand before the image of Buddha, God the Father, the Bible, the Buddhist Sutra or the spiritual leader of one's faith. Pray to learn the ways of the saints and the sages and promise to observe the religious precepts: not to kill (except in self defense), not to steal, not to have sexual misconduct, not to lie in order to harm others and not to drink excessively.

2. Trace, then burn the Yantra and drink the ashes mixed in water.

3. Join your hands at the forehead level without touching it, and continuously recite the name of God, Buddha or any other spiritual leader's name. In five to thirty minutes, you will feel an external force that either moves your arms, or forms Mudra with your fingers. Your hands may be moved apart, up or down. Your body may be bent into postures of paying respect to Buddha, Jesus or other spiritual leaders. Keep praying silently and continue to further experience the force. You are fully conscious during the process.

4. If you want to stop simply relax your hands.

5. If you want to experience more of the force, join your hands and pray as mentioned before. You will be taught the eighteen forms of Kung fu, aesthetic exercises, oriental or western dances, Yoga exercises, Qi Gong energy, meditation, etc. depending on your abilities and interest.

6. From 1974 to present, more than five thousand adults have practiced this Secret Buddhism in Vietnam.

7. In the past two years, more than one hundred children under the age of ten, men and women over sixty years of age have practiced Secret Buddhism in the United States. Some have had “out of body experiences”. Others have had an opening of the 'third eye', or the experience of 'speaking in tongues'.

8. All theories of the doctrine are generally mentioned in this book. If necessary, the practitioner may contact the author for further information.

9. Following the first experience with the force, Catholics, Christians and Jewish are encouraged to live by the Ten Commandments of God, or Jehovah, and by the teachings of their Bible. Buddhists of the Pure Land School are encouraged to pray to Amitabha Buddha, chant prayers of repentance and observe the religious rules, as they are normally accustomed to. Practitioners of other sects are encouraged to live by the precepts of their religion. Everyone will gradually experience many supernatural principles, depending on the individual’s extent of religious commitment and devotion.

10. This Yantra is sacred. One must show sincere respect and should not joke about it. It will not be good for the blasphemer.

Chapter I
Notions of Secret Buddhism

This sect is called Secret Buddhism or Secret Doctrine for the following reasons:

I. The Founder of Secret Buddhism.

The secret founder of this religious sect is not Sakyamuni Buddha, as many people have wrongly believed. It is the Creator or the Supreme Universal Ruler known as the Great Sun Buddha or Mahavairocana Buddha (Sanskrit). Who is He? The various Buddhist sects of the Great Vehicle system and the Secret sect have explained that the Buddha has three Bodies: The Dharma Body (law, doctrine), The Precious (or Bliss) Body, and the Incarnate (or transformation) Body.

1. **THE DHARMA BODY**

In Sanskrit, Vairocana Buddha, the Great Sun Buddha, symbolizes the personality of Truth, which is as brilliant as the sun in the infinite space. He resides in the magnificent world of beautiful flowers weaved by thousands of lotus petals (Kusukatala). Garba, Vyu Halamkara, Lokadhatu). In the tradition of the Great Vehicle Buddhist School, the Dharma Body taught the scriptures of superior knowledge such as the Avatamkara and Brahmajala Sutra to high ranking Bodhisattvas only. They are the only ones who can hear and see the Creator's manifestation of the Truth. His world is called the Land of Permanently Still Light.

The Dharma Body (Dharmakaya or Dharmata) is also the nature of all Buddhas (Buddhata) and all beings. All doctrines come from the Dharma Body. Without the Dharma Body, the universe does not exist. In this sense, the Dharma is the essential

Mahavairocana

nature of all things that exist. This is illustrated by a saying from a Zen monk: “The real nature of the Dharma Body of the Buddha can be compared to infinite space, from which all things reflect themselves like the moon reflects itself in the water”. “Greenish bamboos are Dharma Body, the multitude of yellow flowers are Prajnas (wisdom)”.

As such, the Secret Buddhism Foundation is compatible with the religious foundations of other religions. That foundation is the Truth of Truth (satyasya satyan).

All religious philosophies point to a unique understanding of the basic principle of the universe. That principle is the mysterious power of heaven and earth, which also lies deep in the human’s subconscious. It is the inability to understand this principle that leads human beings to miseries. To be saved one must discover, understand and becomes one nature with it. This is also the basis of all sciences. How is it done? For this question, every religion has different answers and different solutions. However, all the solutions have lead to a unique foundation, which is a moral and spiritual life that conforms to the Way and to the Truth.

That principle is the supreme and ultimate reality that is experienced in the Brahman of the Vedanta philosophy, God of Christianity, Allah of Islam, and Jehovah of Judaism, Heaven by the Vietnamese, and Dharma or The Great Sun Buddha by Secret Buddhism.

2. **THE PRECIOUS BODY** (Sambhogakaya) - also called the Bliss body.

It is the spiritual self of Bodhisattvas, enjoyed by the Bodhisattvas as the result of successful practice of virtues. This result is attained over three kalpa (a very long period of time) During which time and under the law of karma, all errors and wrongdoings were totally erased.

3. **THE INCARNATE BODY** or Manifestation Body (Nirmanakaya) comes from the great compassion (Mahakarana) of Buddhas and Bodhisattvas upon mankind. The Bodhisattvas do not enjoy the results of their good deeds but want to share them with mankind. The Bodhisattvas will not hesitate to suffer in the place of sentient beings, or to give out their merits to enlighten them if it is possible to do so. They would go through difficulties for the sake of humanity in their Incarnate Body. The Incarnate Body can self-divide into hundred of thousands of appearances. The Bodhisattva can incarnate as insects, worms, saints or devils depending on the required situation, so to save people from ignorance, sorrows and of all kinds of life's pollutions. The following stories illustrate the notion of the Incarnate Body.

Japanese literature has the legend of Fugen Bodhisattva's manifestation of a Geisha. Her name was Goddess Eguchi. She was a contemporary of Saigyo, a Zen master and a poet monk in the years of Kamakura. On his religious mission, Saigyo arrived in Osaka when darkness fell, and had no place to stay for the night. He came to Eguchi's home, but she refused to let him in, saying that she was by herself. Monk Saigyo wrote this stanza for her:

If I was still attached to this world,

Your heart might be hard

Why must you reject me?

It's only a night in this illusory world.

Eguchi's action was not to reject or to give the monk a difficult time. It was only to preserve his reputation. Then, the goddess Eguchi disappeared. The travelling monk could still hear the echo of a woman's voice surfing on the waves of Yodo. Looking up, Saigyo saw Fugen Bodhisattva on a white elephant escorted by Deities disappear slowly in the bright clouds.

This is another legend of Kwan Yin Bodhisattva in China. In the Tang Dynasty, Yuan He (806-820 A.D), there was a beautiful girl in the community of Shan You. She was much sought after for marriage by many men. She gave the candidates a condition that they must memorize the Kwan Yin Lotus Sutra within one afternoon. The next morning, twenty men were successful doing this. She told them that she would marry the one who can memorize the Vajracchedika Sutra overnight. For this request, ten men were successful. That was still too many for the marriage. She then gave her third condition that is to memorize the seven books of the Lotus Sutra in just three days. A man named Ma Lang was the only one successful and so she promised to be his wife. Just as the wedding ceremony was starting, she suddenly became ill, her beauty faded away and she died right in front of the guests. A monk attending her funeral saw her bones became pure gold. He told the guests that she was not an ordinary person of this world. She had manifested herself

by the Upaya method of Bodhisattva because she wanted to convert them. As the monk finished his speech, he flew up towards the sky and vanished.

Hieun-Tsang was a virtuous monk in China on his way to India to get the scriptures. He always recited the Prajna Paramita Sutra when he encountered adversities like snowstorms, tornados, or wild animals. It was said that Kwan Yin Bodhisattva appeared to Hieun-Tsang in the form of a sick monk and recited the Prajna Paramita Sutra to comfort him in his distress. Thanks to his

Samantabhara (Tibet)

Fugen (Japan)

P'i Hien (China)

Avalokitesvara

Kannon (Japan)

Kwan Yin (China)

utmost devotion and compliance to her advice, he finally reached his aspired destination.

Regarding the doctrine of the "Three Bodies", other sects of Buddhism say that "The Great Sun Buddha" is the Dharma

appearance that has no physical appearance; therefore he does not preach the Dharma. Only the Precious and the Incarnate Form, such as Sakyamuni Buddha have a physical body and it is he that preaches the Dharma.

According to Secret Buddhism the Dharma Body directly teaches, but the audience lack ears to hear, eyes to see, or intelligence to understand the doctrine. The Three Secrets of Vairocana Buddha will always remain secret if there is no means to convey it. Such a means to convey the secrets starts with "the supernatural Force" (Adhistana); not by the limited effort of the practitioner.

II. Adhistana

Adhistana is translated in ancient Chinese as a spiritual force, a supernatural force, or the 'giving-upholding' force. It is the ability, the will, and the mind energy emanating from a great personality, either human or God.

As long as we remain on the plane of transcendental knowledge (jnana) the world does not seem to be very real as its maya (illusory) like existence in which it presents itself to jnana is too vapory. However, when we come to the Adhistana aspect of Bodhisattvahood, we feel as if we have taken hold of something solid and altogether sustaining. This is where life starts to have its meaning. To live ceases to be the mere blind assertion of a primitive urge, for Adhistana is another name for Pranidhana (the Bodhisattva-Vow) or it is that spiritual power emanating from the Vows which constitutes with jnana (the higher knowledge) the essence of Bodhisattvahood.

The help of the Buddha through Adhistana is for all. A Bodhisattva with the vow to safeguard all is always behind the

spiritual force. His spiritual eyes can see through the nature of all existing forms. The vow of protection and preservation are the will, the compassion and the desire to save the world. Pranidhana nature is the will, the love, and the hope. It is also called Infinite Jewels (Aksaya).

Wisdom and Vow are the necessary factors establishing Bodhisattvas or Buddhahood. With wisdom (jnana) we climb and reach the summit of the thirty-three heavens. Sitting quietly we watch the underworld and its doings as if they were clouds moving underneath the feet. They are the whirling masses of commotion, but they do not touch one who is above them. The world of wisdom is transparent, luminous and eternally serene. But the Bodhisattva would not remain in this state of eternal contemplation above the world of particulars and of struggles and sufferings for his heart aches at the sight. He is now determined to descend into the tempestuous mass of existence. With His Vow (Pranidhana), Bodhisattva's supernatural power (Adhistana) will be transmitted to whomever pray to Him. All the means (Upaya) will be created to save those who are under the control of ignorance and blind ambitions (Foundation of Tibetan Mysticism-Lama Anagarika Govinda).

Pranidhana is another aspect of Adhistana. It is similar to a ladder or a rope connecting the Bodhisattva to sentient beings (Sarvasatta). This is the origin of the Incarnate Buddha (Nirmanakaya), also called Vikurvita in many Great Vehicle Buddhist sutras meaning Solemn Supernatural Transformation.

The supernatural power is mentioned in "Gardavyuha" or "Avatamsaka", both are in the Hoa Yen Sutra in China (Ke Gon Kyo (Jap.). The sutras were lectured when Buddha first attained enlightenment and went into samadhi. Gandavyuha Sutra related

in details the story of Sudhana under the guidance of Manjusri (Mondjoubosatsu (Jap.) or Samantabhadra Bodhisattva (sansk.)).

Kumera Sudhana, a pious young pilgrim, went from one teacher to another to seek the supreme teaching. So far he had visited over fifty spiritual teachers. Finally he came to Bodhisattva Maitreya. Sudhana implored to learn directly from Bodhisattva Maitreya, who praised him for his pious devotion in the search of the ultimate Dharma. Bodhisattva Maitreya opened the door of the "majestic Vairo" palace by flicking his fingernail. Sudhana earnestly walked in.

The power of Bodhisattva Maitreya let Sudhana see an amazing scene. A majestic palace as large as boundless space appeared in front of him. Its ground paved with countless various jades, and in the center there were many magnificent palaces built with seven types of precious stones. There were countless banners and streamers, precious hangings, embroideries, curtains, flowers, birds, and rare plants. The whole scenery inspired respect and admiration. The palaces in the center were as splendid as the main monument.

The objects were arranged so that their mutual separateness does not exist, as if they were all fused, but each retaining their individuality. This is not only in specific quarters, but also everywhere else in the palace, so that there was a fluid mutual inter-reflection of images. Sudhana even saw himself in all of the stories and all of the palaces at the same time. At the same time he saw all the scenes and the time and place of different events in Maitreya Buddha's life: From the time Buddha gave the vows to attain the supreme Way to the time Buddha reached the tenth spiritual stages and was recognized by the Tathagata (the supreme Buddha) for his success.

Miroku (Japan)

Maitreya (Tibet)

Mi Lo Fu (China)

Sudhana continued to see, in each of the palaces, Bodhisattva being asked by the Regent of the world to guide all beings to practice the Ten Good Deeds, by the Guardian of the World to benefit all beings, by Sakra to scold the instinct of desire and passion in all beings, by Brahma to praise countless blessings from meditation virtue, by Yama to praise countless blessings brought from practicing Samadhi, by Tusita to praise the merits of the Bodhisattva who soon will become Buddha in one more birth, by Nirmata to appear under various incarnations for celestial beings, by Casavartin to teach the Dharma to his assistant Deities.

Sudhana continued to see Bodhisattva Maitreya in Mara's appearance (King of Devil) preaching the temporary nature of all doctrines. He saw Bodhisattva lecturing to Brahma about meditation and its countless happiness; he saw the Bodhisattva diving under the sea of Great Intelligence (Maha Prajna) for Asma to understand the illusory nature of all doctrines, and for Asma and his army to get rid of all arrogance, all stupidities and all passions. He saw the Bodhisattva shining his Great Light in the realm of death and saving beings from the miseries of hell. He saw Him in the realm of ghosts giving food to save them from hunger and thirst. He saw Him in the animal world using every possible way to subdue them. He saw Him teaching the doctrine to the assembly of celestial beings in the guardian worlds: Tushita, Yama, Nirmita, Savartin and Maha-Brahma; to the assembly of Dragon Kings: Naga, Yaksa, Raksa, Gandhara, Asura, Garuda, Kinnara, Maharaya, to human (Manusya) and non-human beings and to the learned assembly of the Hearers (Sraavaka) and the Self-Enlightened (Prateyka). He saw Bodhisattva from the time of his original vow to the time he attained the fruit of Buddhahood.

He saw Bodhisattva Maitreya along with other future Buddhas, praising the Abhisekha power of all the Buddhas, and demonstrating the power of transformation in the Samadhi state (deep meditation leading to a trance state).

Sudhana saw another palace, outstanding in its vastness and splendor, with extremely attractive decorations located in the center of the inner palace and within the Vairo palaces. In this awesome palace, Sudhana could see the three celestial worlds composed of zillions of heavens of Tusita's world, all in a blink of an eye. In those worlds, he could see Sakra, Brahma and other celestial Deities prostrating before Bodhisattva Maitreya at his birth on earth.

Sudhana also saw countless Bodhisattvas in myriads worlds, walking, sitting, working, giving alms, writing essays, receiving essays from their masters and safeguarding them for future generation to help sentient beings. Other Bodhisattvas were copying, reading, reciting prayers of repentance three times a day, exchanging their merits for enlightenment, or prostrating in homage to pray for all beings.

He also saw innumerable suns, moons, stars, and constellations shining in ten directions. He saw Bodhisattvas Maitreya practicing Bodhisattva's virtues in the past, giving away his own body or his possessions, liberating beings that were imprisoned in misery, setting free those in bondage, eliminating illnesses, and guiding lost souls back to the right way. He also saw Bodhisattva as a steersman, taking people across the sea to safety, as a chariot puller, pulling them out of dangers. As a great philosopher, he was teaching all the various essays. As a king, the Bodhisattva practiced the Ten Good Deeds and furthermore encouraged people to do the same. When he was a physician he cured all diseases. He was a dutiful son to his father and as a

friend he was a loyal one. Sudhana could see unlimited powers of transformations thanks to having the spiritual eyes of a tenth rank Bodhisattva, and especially the Adhistana of Bodhisattva Maitreya.

Thus, by definition from the Great Vehicle Buddhist School, Adhistana is the secret power from the Buddhas and Bodhisattvas. It is expressed through the body, the speech, and the mind of human beings, thanks to Abhisekha, a Secret Doctrine tool for transmission.

Thanks to this secret magic power, one will come to know the feelings of Buddha and the state of "Buddha in me, me in Buddha". One will also be able to attain Buddha's rank in this physical body.

Secret Buddhism has two kinds of doctrines: The obvious teachings of the Theravada Buddhist Sect (also called Small Vehicle School or Hinayana) and the secret teachings of the Secret Sect (Vajrayana or tantric).

The obvious teachings of Sakyamuni Buddha (the Incarnate and Precious Bodies) were taught step by step to the people, depending on their level of development.

The Secret Sect deals with miracles and secret doctrines. These were taught only to Bodhisattvas, who have enough intellectual ability to understand the teachings from the Dharma Body. Vajrasattva was the Bodhisattva who had received the miraculous power of the Dharma Buddha through Abhisekha ritual.

III. Abhisekha – (Guan Ding - Initiation or empowerment ceremony)

By Indian tradition, Abhisekha, the empowerment ceremony, is done by pouring water on the crown. When the prince succeeded the throne, the king used water from four seas or rivers, contained in four precious vases, which he successively sprinkled on the prince's crown. Then the king proclaimed three times that the prince has received his title and the power to govern the people in the four directions of the earth.

By Secret Buddhism, 'Guan' is using the Compassion Water or the Great Compassion Light of the Buddhas to give blessings. 'Ding' means to reward by promoting one to a higher position. The Secret sect uses "Quan Ding" as a means to help the practitioner receive the spiritual power of the Buddhas and Bodhisattvas.

There are 4 levels of Quan Ding (Abhisekha):

1. Receiving the Vow Abhisekha

When the student follows the Acarya (spiritual teacher) to learn the doctrine of the Three Secrets, he receives the "Vow Abhisekha" and becomes bonded with the Buddha's Path. From then on his bad karma will gradually be eliminated.

2. Career Abhisekha

With this Abhisekha, one receives all of the different levels of Abhisekha rituals to become a master of Abhisekha.

It is written in the "Vairocana Sutra": "Vajrasattva! (The Diamond-Hand Bodhisattva), if you see anyone having an inborn spiritual ability and who meets the criteria of having deep knowledge and belief, of being detached from the world, of being diligent and hard working and who often thinks of benefiting others, say to him: 'This is the Dharma, the true doctrine of the Great Vehicle Buddhist School that I only explain to the one who has affinity with the Great Vehicle system. You should use your intelligence as a way to attain Buddhahood and you will certainly succeed'."

The Vajrasekhara Sutra says: "If the Acarya sees anyone who could implement the doctrine, one who is simple, honest, courteous, intelligent, and also has solid faith, even if he does not seek for the doctrine or enter any religious school, the Abhisekha master should tell him: 'The rites of the secret Sutra of the Great Vehicle Buddhism is rarely heard of. If you want to achieve the genuine wisdom of Buddha, you must devote yourself practicing this doctrine to attain the supreme seed of intelligence of this world'."

3. Secret Abhisekha

When the Acarya cannot perform all the rites of Abhisekha due to lack of time, he should instead perform the Secret Abhisekha. During this ritual, all the Buddhas would pat the receiver's head with their hands.

4. Holy water Abhisekha

During this ritual the Acarya uses water in five vases to pour on the student's head. At the same time, the Buddhas use

the Holy Water of Intelligence to pour on him. By doing so, all the bad karmas of the receiver will be eliminated and he will gradually attain salvation.

IV. Magic Symbols: Dharani (Mystic formula-Mantra) Yantra (seals) – Mudra (fingers code)

1. Dharani

- To maintain, to maintain all, or the ability to maintain. In this sense it is to maintain all the connections from Heaven, to collect good doctrines, and to protect the good seeds. Having the patience and strong will to face the challenges in this life and in future lives is the main definition of Dharani. Dharani is also the ability to conceal. It is the energy to conceal bad seeds and wrong thoughts and to stop them from developing. Dharani is therefore a supporting force, a perfect tool to facilitate meditation by eliminating the mind's turmoil.

There are four types of Dharani:

- Literature Dharani – Helps to always remember Buddha's doctrine (Buddha dharma).

- Meaningful Dharani – Helps to remember the logical meaning of Buddha's doctrine.

- Mantra Dharani or True Words Dharani - Helps to eliminate all wicked actions, sorrows and obstacles from the mind. The Mantra Dharani goes together with Yantra and Mudras. Dharani is the mystery of words. Mudra is the mystery of the body. Yantra is the mystery of the Mind.

- Essence Dharani or the Highest Dharani of Secret Buddhism - At this stage, the person becomes the true nature of various virtues: endurance, peace, and detachment from the body and mind. In this sense, Dharani has become Nirvana.

The Mantra Dharani and the Essence Dharani are the tools of the Secret Buddhism, while the Literature and Meaningful Dharani belong to the Hinayana Buddhism.

The followers of Secret Buddhism recite the powerful mantras transmitted by the tantric Adept, Buddhas and Bodhisattvas. The Shingon sect (True Words sect) pays special importance to the magical force of mantras, which are the summary and the essentials of magical formulas.

Dharani originated in India and was handed down over thousands of years in Sanskrit. It was not translated to native language for fear of losing its power. The mantra represents the miraculous and active energies in the cosmos condensed into one sentence.

Being completely proficient, the masters arduously gather and re-arrange these powerful energies to give to the disciples. Magic formulas are also symbols representing the promises of Buddha and other divinities to save anyone devoted to walk on the Virtue Path. This is the Power of the Vow that the Buddhas left behind before they departed this world. Anyone who recites the magic formula and commits to practicing Buddhas' virtues will have this supernatural force. We recite the mantra to ask Buddha and the saints to support and protect us, and to respectfully invite divinities to come to our assistance.

2. The Ritual Mudra

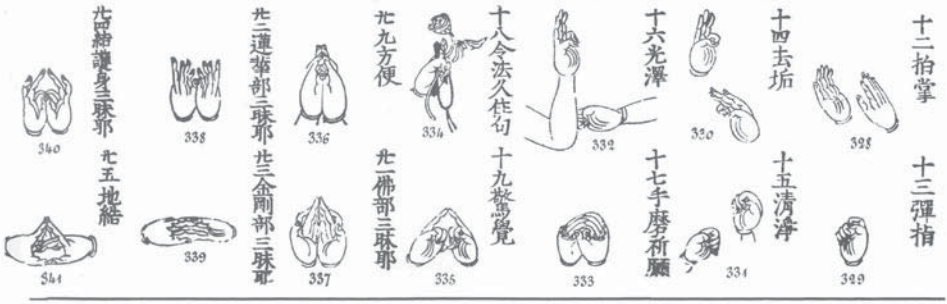
The Mudra is related to the mystery of the body. The hands and fingers form the Execution Seal symbol, thus establishing a secret contact with the divinities and the Buddhas, the source of all magical power. Forming the Seal symbol is like drawing the cosmos into one's palm. The thumb indicates space, the forefinger is emptiness, the middle finger is fire, the ring finger is water, and the little finger is earth.

Knowing how to recite the magic formula and to form the Mudra guarantees its result. Mudra is 'Sceau' for the French people, meaning Seal. When a decision is reached, the document will be signed and sealed.

There are different ways to form a Mudra. Each Mudra has its particular use depending on the wish of the religious practitioner. One Mudra can be used on many occasions. Mudra and Dharani are used in big or small events at anytime. A Mudra is used to block a violent person, to chase Demons and evil spirits, to protect from danger, to invite Deities, and to wish for anything desired. Whenever the religious person wakes up, eats, drinks, walks, puts on clothes, or recites a prayer, he always uses the Mudra and the Dharani to help him and others.

Earth
North: Śākyamuni
Wisdom
Hell
Water
Buddha of the West: Amida
The reason
The world of hungry spirits
Fire
Buddha of the South: Ratnasambhava
The Vow
The world of animals
Air
Buddha of the East: Akṣobhya
Power
The world of Spirits
Ether
The Centre: Vairocana Tathāgata
Knowledge
The world of Men
Earth
North: Śākyamuni
Charity
World of the gods
Water
Buddha of the West: Amida
The precepts
The world of the Buddha's disciples
Fire
Buddha of the South: Ratnasambhava
Patience
The world of solitary hermits
Air
Buddha of the East: Akṣobhya
Effort
The world of bodhisattvas
Ether
The Centre: Vairocana Tathāgata
Contemplation
The world of Buddhas
The left hand
The Womb pattern
The world of Beings
The Moon
The right hand
The Diamond pattern
The world of Buddhas
The Sun

Some of the mudrās of the Fire ritual (Goma). From the Shi-do-in-zu.



3. Yantras (Seal)

The Yantra is related to the mystery of the mind. Meditation helps one to fully understand the universal laws. By understanding the universal laws and following their orders one can create a Yantra. One can also set the rules and organize them so that they will fit with the natural forces around us. To the non-believer, a Yantra is only a superstition. To the faithful, it represents a miniature cosmos in which Vairocana Buddha (the Creator) resides above and in the center, surrounded by the Gods and Saints.

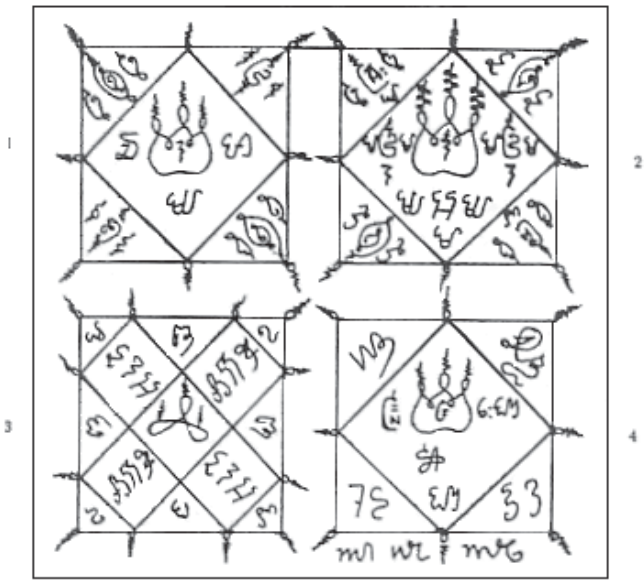
Seeing the Yantra is like seeing the emblem of Buddha. The thoughts about Buddha should constantly be in one's mind. The power of the Buddhas will manifest through the person because of the worship, the faith, the prayers and the vows to follow the Buddhas' wisdom and virtue path. From this, the devoted person will get whatever he wishes, and the ability to perform miracles to convert others.

Because it is a very hard subject to master, the practitioner of the Yantras must devote great effort in researching it through meditation. Even the advanced practitioner of the True Words Sect (Shingon sect) is unable to know all the Yantras completely.

The Mantra, Mudra, and Yantra are the perfect tools and the sacred codes to perform the magic generally used to preserve good teachings and to stop false ones.

Once the practitioner understands the meaning of the Mantra, the Mudra and Yantra, he will be able to discover the three mysteries of the body, speech and mind by forming the Mudra, reciting the Dharani and focusing his Mind on the Yantra. The practice of the Three Secrets will protect him and others. He can also transmit it to his disciple. When he practices the Three

Secrets he is in the same realm with the Buddha, which is the Bodhi realm (paradise). He can have powers and become one with the Creator. This is made possible by the method of Yoga Samadhi of Secret Buddhism.

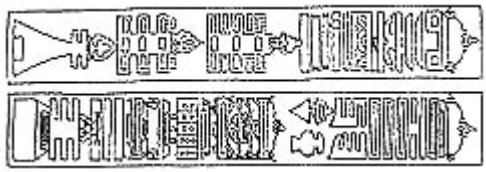


Yantras 1 and 2 represents two magic Yantras from The Southern Secret Buddhism. They are important sacred Yantras used for protection and good luck, for exorcising rituals and for helping in spiritual advancement.

Yantra 3 represents the power of "Union". It is used in the ritual of inserting a needle into a body part. This will protect a person from all spells and disasters inflicted by the wrathful Gods.

Yantra 4 - This is the emblem that represents the sect of Five Buddhas (The Buddhas in 5 directions of the earth and its five heavenly armies). It brings about peace during meditation.

The Magic Pennant, a Yantra for luck, health, physical, and spiritual life



The yantra for longevity

Yantra used to guard
against robber and wild

Yantra for exorcism

The Yantra for life protection

Yantra used to protect
one's home and property

V. MANDALA

Mandala or 'Dan' or Bodhi Mandala is a complex term. It literally means donation, gift, generosity, or a raised platform for the purpose of worshipping.

In the Mahavairocana Sutra, Vajrapani Bodhisattva asked: “Supreme master, why is this called Mandala?” Buddha replied, “The place where Buddhas appear is called Mandala to indicate the highest position possible”. In India, the procedure of worshipping God starts with cleaning and flattening the ground.

In Secret Buddhism, a Mandala has other factors of ritual such as the Yantra, the Three Mysteries, and the Four Intelligences. Mandala is also called the “incomparable wheel” complete with all of its gears which includes the axle, bolt, spokes rim and ring circle. However the name for all of these components is too long and people prefer the simple Sanskrit term “Mandala”.

There are various structures of Mandala. The Mahavairocana Sutra indicates 4 types: round, square, triangle and crescent. The Vajrasekhara indicates 5 types: square, round, triangle, lotus and diamond.

According to the Mahavairocana Sutra, the square Mandala corresponds to earth; the round Mandala to water and space; the triangular Mandala to fire, and the semi-circle Mandala to air or wind. The square represents equality because the appearance of the ground is square. The round represents complete fullness because water and space are round. The triangle represents submission because the fire burns up in a triangular shape. The semi-circle represents elimination of disasters as the wind can destroy all obstacles by knocking them down.

Mandala has many other names. The Bodhi Mandala has paintings of Buddhas, and Bodhisattvas holding knives, swords, wheels, etc. and is called Equality Mandala.

“Great Mandala” is so named because the statues in the Mandala have five principal colors: yellow, white, red, black, blue, and corresponds to the five elements of Earth, Water, Fire, Wind and Space. It expresses the entire universe in which, viewed broadly, human beings and all living things maintain harmony and interdependence with each other. It includes all of the other mandalas.

“Impartiality Mandala” is so named because the Buddhas in the Mandala represent beings with emotions, while knife, swords and wheels represent beings without emotions. The elements of the cosmos: Earth, Water, Fire and Wind, expand in space to create all impartial beings.

“Majestic Career Mandala” is so named because the molded or sculpted statues are meticulously decorated to express the grand career of the Buddhas and Bodhisattva in a lively manner.

“Dharma Mandala” is so named because the seed-syllables of the Buddhas represent good discipline, rules and regulations. It has the seed-syllable (root of a speech) next to the Buddhas' title as their symbols. Dharma, in Sanskrit, means teaching or transmission. The methods for transmitting the mind of the Buddha to people are the Sutras, Sanskrit words, and the names of the Buddhas. The essence of the teaching is contained in bîja or seed mantras. Generally speaking, this refers to language, words, and written texts.

Mandala or Bodhi Mandala is therefore a place for worship rituals, where the follower of Secret Buddhism recites mantras

and vows to cultivate the Buddha-Way. The Mandala varies greatly depending on which Sutras or mystic rituals are used. A Mandala is either built with scented soil, or is a large painting that has Mahavairocana Buddha on the top of it, or is a painting of Bodhisattvas according to their rankings for the purpose of worship. The Buddha has explained that each Bodhisattva has a different supernatural power. They were depicted with their distinct Mudra in the paintings. When the Initiate prays to a certain Bodhisattva, imitating the gesture in the painting facilitates the identification with the Bodhisattva. Other people use a round or square glass to represent a Mandala.

The surroundings and atmosphere of the adoration place, which are the ground, the temple, the direction, the time, the clothing, the colors, the decoration, and the offerings, carry a meaning and contribute to support and help the initiate realize his wishes. The factors creating the worship place vary depending on the type of the mystic rituals performed. Sokusaiho ceremony is performed to repent and eliminate sinful influences. Zoyakoho is for increasing happiness. Kuyo is for calling to the celestial power. Gofuku is for subduing and breaking the aversion of an opponent. Kyoaiho is for requesting Buddha and Bodhisattva for protection and Yeimmeiho for extending longevity. All those mystical rituals are considered completely efficient and will fulfill the wish of the initiate.

To summarize, all the above rituals are the symbols of the hierarchy of nature, and of the revolving movement in the universe, which influences human life. However, the complication of the arrangement and decor for those ceremonies can be simplified and remain efficient as long as one's religious virtue conforms to the Buddha's Vow.

VI. HOMA (Goma, jap)

Homa is the “Fire” ritual meditation. Originating in ancient India, it was later appropriated to Buddhist use. Homa means the burning of darkness and the term gives the image of an upsurging flame. By this ritual, we may burn up those Karmic defilements, which still remain within us. It is the “fire of the Wisdom of the Buddha” which destroys all worldly passions. There is the “Outer” Homa, which is the actual fire kindled in the ritual, and the “Inner” Homa, that is the fire of the Wisdom of the Buddha which we have kindled within our minds. There are five different stages in the ritual differing according to the particular Deities involved.

It is written in the Yoga ritual book about the Inner Fire as follows: “When the hand creates the Buddha's Mudra, it increases the power of sacred prayer flags and banners. It subdues the anger of Deity Vajrapani, who then will accept our invitation. One should have respect and love for the Lotus Scripture. In executing this ritual, all five Yoga meditation methods should be used”.

The Outer Homa is offered to Buddha and Bodhisattva to enhance the power of the Dharani and to bring about faster results. One must have a heart of perfection as the basic motivating force. The book of rituals on Homa said: “Focus and meditate on the word “A”, imagine yourself being surrounded by fire, which is burning off all the bad karmas, and see the woods – your ignorance - being burned off leaving nothing behind. The clear holy water will flow and refresh all ten directions of the world, and it will help grow the seeds of wisdom, and the 'seed-syllable' will be born. This is the Body of Law, the secret of internal ritual of Homa. “

In fact, the Outer Homa ritual only has the effect of eliminating sins and producing blessings in this samsara (world of life and death) while the Inner Homa has the effect of eliminating worries that cause rebirth. If the Shingon practitioner does not understand this concept and only practices the Outer Homa, he will just be a common fire worshipper.

In summary, Secret Buddhism worships The Body of Law above all Buddhas and Bodhisattvas. The organization of the Secret school has different levels and different names. However, the secret magic arts are always kept behind doors, hidden to the general public. It is the secret rules transmitted verbally from the master to his disciple. It is the tradition to keep the sacred laws secret. In the past, when a master wanted to pass on the secret doctrine, he must observe among his disciples to choose the one best qualified, one who has more virtue than karma, one who has totally devoted to achieving liberation and detachment from the world. The master would then hand down the precious teaching to help that person achieve his goal. It is similar to throwing jewels into the river if the doctrine is given to the wrong person. If the practitioner receives the secret doctrine while his karma is still heavy, or if his heart is still attached to worldly pleasures, or if he is not fully committed to the Path of Enlightenment, it would not be useful for him, and he may damage it. Even when the teachings are exposed, it would be difficult for anyone to understand its full meaning due to the complexity of the rituals. That is why it is called Secret Buddhism, also called True Words, because it represents the path of the original word. The word is not spoken using common language; it is spoken through a Mantra (sacred speech), a Yantra (sacred seal), a Mandala (sacred Altar), and through Maithuna (Love).

Chapter II
The Transmission Lineage

The Almighty Buddha Great Sun or Mahavairocana Buddha preached Secret Buddhism. Samantabhadra Bodhisattva who was the former attendant of Sakyamuni Buddha became Vajrapani Bodhisattva, attendant of Vairocana Buddha.

Tathagatha Mahavairocana resides in the heaven of Mahesvara (or Mahamahesvara) in the palace of the Diamond Dharma realm. He preached the secret teachings to Vajrapani Bodhisattva and other Bodhisattvas from the ten directions through his Incarnate Body, Sakyamuni Buddha, on the seventh day of his enlightenment. This could be called the original creation of the True Words sect.

Sakyamuni Buddha

Vajrapani Bodhisattva received the ceremony of Abhisekha to inherit the precious Dharma of Vairocana Buddha. His mission was to impart the teachings to the world. He had written The Mahavairocana Sutra and the Vajrasekhara Sutra. Each has about ten thousand invocations, and he created the Garbhadhatu Mandala and the Vajradhatu Mandala.

The Garbhadhatu Mandala: This type of Mandala is a picture symbolizing the universe and Garbhadatu Mandala means the Womb Realm. According to Mahavairocana Sutra:

“Garbhadhatu describes the fetus and its soul coming from the predestined union of the parents. It grows from the wind of Karma and a child is born complete with bones, tendons and inner organs, bearing his parent's ethnicity. In the same way, as the practitioner learns the virtues of compassion taught by the True Word sect, he will slowly develop peace and compassion in his heart which results in beneficial actions for humanity and joy to the Dharma Realm. When his merits are complete, he can reach superior wisdom and get accepted into the lineage of the Buddhas. It is by imitating the Buddha's holy fetus of love and wisdom that one can reach the realization of the Three Secrets, or Enlightenment”.

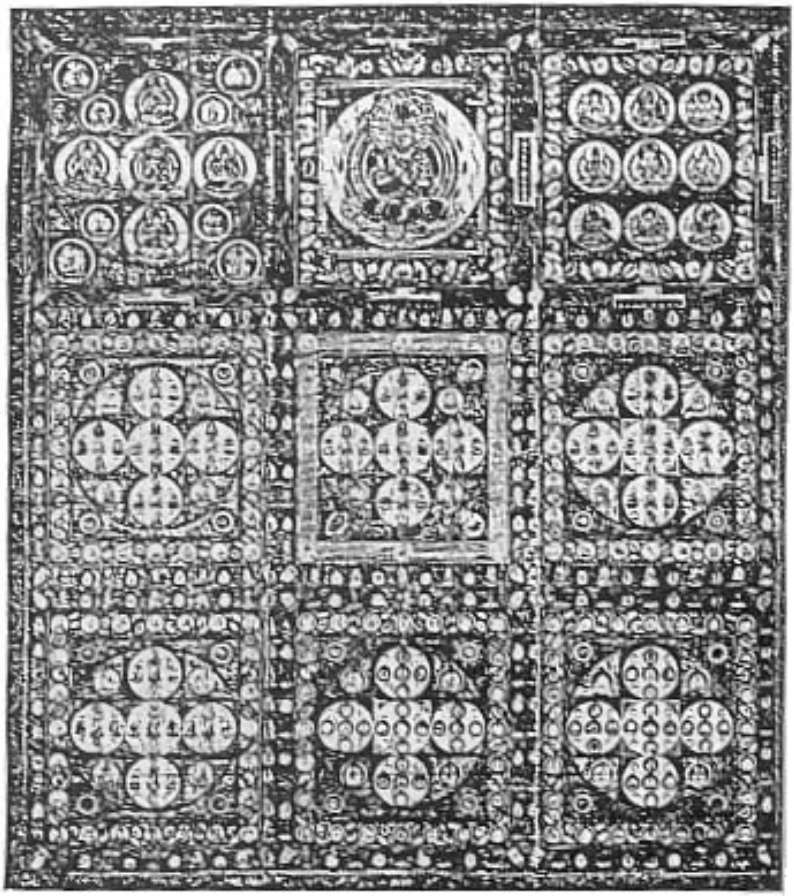
The Vajradhatu Mandala: According to Vajrasekhara Sutra, this Mandala represents the unchanging nature of the absolute truth, which is compared to the “sturdiness” and “sharpness” qualities of the diamond that cannot be destroyed although it can destroy all. The sturdiness of the absolute Truth prevents it from being destroyed, and the sharpness of Buddha's Wisdom destroys all obstacles to reveal the ultimate Truth. The diamond is also the most precious material among others and the most invincible among all weapons. It represents the unbreakable and eternal Body of Law, which has no death, no past life, and no after life. The same diamond-like quality of the absolute truth represents the real nature of the “Middle Path” that is paved with numerous merits.

This invincible weapon, among others represents the invincible logic of the Emptiness doctrine that stands against all afflictions. Human beings, celestial beings or the Buddhas cannot create such a doctrine.

Vajrapani Bodhisattva put these two major Sutras in the Iron Tower of the South Heaven, where they remained for

centuries until Nagarjuna opened the tower. The legend said that Nagarjuna, by the power of Adhistana, saw Vajrapani transmit the teachings and entrusted the two Sutras to him.

Garbhadhatu Mandala



Vajradhatu Mandala

Nagarjuna Bodhisattva (150-250 AD) came from southern India. He was the founder of eight Mahayana sects. Being exceptionally bright, he mastered all contemporary religious philosophies. His viewpoint was so solid that no one from the The Great Vehicle School (Mahayana) after him could surpass his explanation of the basic philosophy of Buddha's teachings.

Secret Buddhism and other Mahayana sects have laid their foundation on his principle of Emptiness (Madhyamika-Castra). He was held in such veneration that he was regarded as the incarnation of Amitabha Buddha.

Nagarjuna transmitted the Dharma to Nagabodhi, who was an adept monk at Nalanda University. Nalanda University was the largest and first Buddhist monastery in India, from which came many proficient Buddhist teachers of the Mahayana sects as well as from other countries. Many founders of the doctrine who succeeded each other in preaching the doctrine, such as Asangha and Vasubandhu, had taught at this university. When Nagabodhi was over one hundred years old, Hieun-Tsang of China came over in the year 633 AD to receive the Dharma from him.

After receiving the Dharma from Nagarjuna, Nagabodhi transmitted the teachings and preached in the southern region of India and Ceylon. Nagabodhi was over 700 years old.

Secret Buddhism spread northward to Tibet, China and Japan, and southward to Ceylon, Burma, Indonesia, Cambodia and Laos to became the two main North and South Secret branches.

I. BRIEF HISTORY OF SECRET BUDDHISM IN TIBET

The people in Tibet did not have a serious religion before the introduction of Secret Buddhism. Bon Polytheism was the traditional religion for Tibetans. They worshipped Genies, evil spirits and Demons. They prayed to anyone that helps satisfy their worldly desires. The religious practitioners made their living by selling charms and performing voodoos. They have thousands of tricks to cheat the ignorant people by creating debased superstitions.

Tibetan history noted that Buddhism was introduced in 137 B.C. A Buddhist monastery was built and let to fall into ruins. It was because Buddhism was too complicated for people to understand and this had to do with their lack of education, their superstitious beliefs, and their materialistic view towards religion. Thus, the first attempt to preach Buddhism failed.

Kwan Yin Bodhisattva

In the year 371 A.D a number of missionaries came to Tibet. They taught the religion of compassion and forgiveness with little results. The converts were still few.

In the 7th century the Tibetan King, Srong Tsan Gampo became an admirer of Buddhism. He sent an envoy to India to inquire and obtain Buddhist scriptures. He invited monks to Tibet to explain the Dharma and to translate the Sanskrit scriptures.

According to legend, Avalokistesvara (Kwan Yin) appeared in the dream of Gampo and reminded him of his past life. Since then the king devoted himself to Buddhism, and wanted it to become the national religion. The king had two queens who were

Padma Sambhava and his eight incarnations

fervent Buddhist devotees. One was Princess Bhrikuti Devi from Nepal and the other was princess Wen-Chen, the daughter of King Tang De Zong. Both had greatly contributed to the foundation of Buddhism in Tibet.

Most monasteries in Tibet worshipped King Srong Tsan Gampo and the two queens, honoring their services to society of the Triple Jewels.

A. The Old Secret Sect

In the 8th century, King Thrisrong De Tsan (740-786) received two eminent monks from India. They were Antarakshita and Padma-Sambhava. They were enlightened expert masters in debating the Dharma. They possessed magical powers that helped them propagate the Dharma successfully. Both came to be admired by the native people and the conservative monks. From that time on, Tibet became a Buddhist country with higher learning in religious philosophy.

Guru Antarakshita

In 747AD Padmasambhava, an Indian Sage came to Samye in Tibet on the king's invitation and established a monastery where he taught the Mahayana doctrine. The Tibetan people called him Guru-Rimpoche (the precious teacher) or Padma Jungne (the Lotus Born). He was the famous professor of Esoteric Sciences at Nalanda University. In 749 AD he officially founded the school of ancient Esoteric Buddhism Adiyoga.

The majority of people in Tibet converted to Buddhism. Tibet had greatly evolved thanks to its influence. The education and civilization made rapid progress, which lasted more than 500 years.

B. The Madhyamika Sect

In the 14th century, a monk came forward and reformed the then declining religion. He was Tsongkhampa**,** born in the northern region of Tibet in the Am Do province. He was a master in debate and exposition of the Dharma.

Since the development of Buddhism over 500 years, and especially in the last 100 years, Buddhism had alarmingly deteriorated. The monks were more preoccupied with their family's matters than with the purity of the mind. They seldom meditated, even though meditation was known to be the only way to have wisdom and liberation.

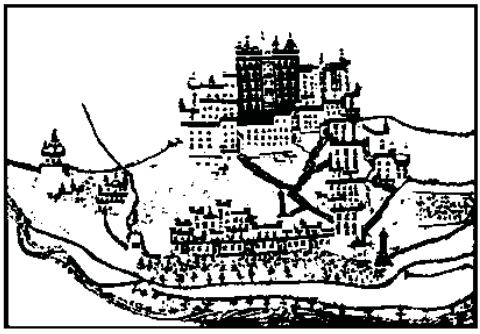
Tsongkhampa

Instead of focusing on religion, they devoted themselves to sorcery, magic, and exorcism, using spells and charms, fortune telling, and got involved in divinations. They resorted to tricks to mesmerize and to make people donate to them out of fear and respect. Instead of using the best ways to benefit the world, and convert people, they perverted and abused the Dharma. Such was the

Buddhist clergy; the lay worshippers were even less educated. They were weak and greedy and practiced religion only for self-gain. All of them had contributed to the damage of Buddha's philosophy. Seeing this sullied situation, Tsongkhampa decided to guide the monks and the laymen back to the right path. He advised them to be chaste and to observe the religious rules. He attacked bad traditions and the wrongful worship and rituals of Deities. Tsongkhampa not only used deep logic to fight off arguments and to wake people up, he also demonstrated supernatural powers to win their faith. He rapidly attracted a great number of followers and re-established peace and order in the Buddhist temples. Tsongkhampa was well known throughout Tibet.

Numerous famous monks had come from central Asia and from neighboring countries to study with him. In 1409 AD, he founded the Ganden monastery in Lhasa. It was a big temple. His followers grew to such an extent that his disciples had to start two other major monasteries, Drepong and Dera. When he died, the number of disciples from the three monasteries was over thirty thousand. The Tibetan and Mongolian people considered him a Buddha coming to this world to institute religion for Tibet. Tibetan people still say: "First Sakyamuni Buddha, last Tsongkhampa".

The religious reformation of Tsongkhampa had a lasting result until later generations. His sect was called Madhyamika or "Contemplation of the Middle Way". From this originated the Kahdampa sect whose ruler is the Dalai Lama.



The Potala

Tsongkhampa transmitted the teachings to his disciple Gedungrubpa and entrusted the religion that he reformed and named Lamaism. Since then the head of Lamaism, the Dalai Lama ruled Tibet, overseeing its religious and political aspects.

By tradition before the Dalai Lama dies, he will reveal his next rebirth location. The assembly of Lamas will go there to find the infant successor who is supposed to be the Dalai Lama's reincarnation, and bring him back for coronation as the next ruler. The Dalai Lama was revered as a Buddha (Arhat Buddha) in his lifetime. He resided at the Potala palace in the city of Lhasa. Under him was the Panchen Lama, who was also regarded as a living Buddha. He helped the Dalai Lama manage the temples and take care of the monks. He resided in Trashi Lump in the fort of Shigatse. In Tibet, the monks selected all government officials. There were many monasteries in the capital of Lhasa. Some of them were very large and had as many as ten thousand monk residents. Everyone in Tibet turned to Buddhism, which became the national religion.

C. The Kargyutpa Sect (the sect of monks wearing cotton)

The members of the Kargyutpa sect were the followers of the Mahamudra sect (Great Mudra) who used Dharani, Mudra and Yantra in meditation.

Naropa

By tradition, Tilopa, who lived in the 2nd century AD, received the philosophical teaching of the Mahamudra through the spiritual

power of Dorge Chang Buddha. The teachings became the basic tenets of the Kargyutpa sect. Tilopa transmitted it to Naropa, who was an eminent teacher of mystic sciences at Nalanda University in India. Naropa transmitted the secret teaching to Marpa who came to India and returned to Tibet as an accomplished priest to start the Kargyutpa Sect and teach Secret Buddhism to Tibetans. Among them are four outstanding disciples who reached the glorious liberation.

Tsurton Wangay was from the east country of Dol. He had the character of a Lion and possessed the Secret wish-fulfilling gem of the Secret Doctrine. His "strong-as-claws" determination helped him look upward as he achieved liberation.

Ngogdum Chudor was from the South. He was compared to a tiger having the Secret Dharma for its striped fur. His claws had dug deep into the four great virtues of a Bodhisattva. He looked upward as he had departed from all illusions in the illusionary world and went freely to wherever he pleased.

Meton Tsompo was the pillar of the West. He was compared to an eagle having the Secret Dharma for its wings. He had forever escaped the traps and pitfalls of this illusory world, and was free to fly anywhere because he had attained liberation.

The high pillar of the North was Thogapa (meaning delightful to hear), also named Milarepa of Gung Thang Country. He was deeply tinted with Secret Dharma. His life was a permanent endurance like the big rock where birds came and built their nests. He was a great man who had quit the common life to achieve liberation.

Marpa's traditional robe had been handed down to his followers, and his sect has developed a good reputation by his successor Milarepa.

Milarepa or Milathogapa lived from 1055 to 1135 AD. The life of this extraordinary knight began at the age of seven. He was still naive when he started to experience this world's hells, the hell of human's endless greed and the hell of his own burning hatred against his uncle. The latter had stolen all his family's properties after his father died. The destitute seven-year-old Milathogapa endured many hardships until he reached the age of fifteen. Then riding on his horse, he set out to find a sorcerer and learnt black magic so he could avenge his helpless, but very

རྗེ་བཙུན་མར་པ།

Marpa

proud mother. He found his teacher and upon completing his learning, he used his magic skills to kill forty to fifty people that were related to his two deadly enemies, his cruel uncle and aunt. He also destroyed their crops and their property. Afterwards, Milathogapa deeply regretted his actions. He was intensely disturbed and wanted to find a teacher and learn the way of cultivation. He wished to be enlightened and liberated and he would sacrifice anything including his life to obtain this goal. The path of great virtue and great austerity became Milathogapa's destiny.

He finally met his predestined guru who was the great translator Marpa, the original founder of the Kargyutpa sect of Tibetan Buddhism. After he was thrown eight times by Marpa to the bottom of the pit of despair, the Deities cleansed his sins. He then received the secret teaching from Marpa and after prostrating himself to say good-bye to Marpa; he headed for a deserted cave in the mountain to meditate on the way of supreme liberation. His mission was to become enlightened so that he could help sentient beings. He had made the same vow as Prince Siddhartha had made 17 centuries earlier under the Bodhi tree in India. If he failed to reach enlightenment he would never return to ordinary life.

Milarepa spent ten years in the snowy mountains of the Himalayas pursuing the ascetic path. His body became weak due to lack of food and inadequate clothing. Milarepa had thus dedicated himself completely to the truth, uniting his heart with heaven and his soul with the Great Being. He had become one with the eternal truth and essence of the wonderful universe.

Having attained enlightenment and liberation for himself, Milarepa was able to save sentient beings in the three realms by singing beautiful hymns. His voice was soft and flowing like the

song of the bird Karavinka. It sounded like the whistling of trees and leaves, as high as the mountain top and as deep as the abyss. His voice came from the slope of the gloomy and deserted mountains of the Himalayas, and slowly spread to the highest peak of the snow-covered Mount Everest close to the eternal clouds and rains.

This was the voice from a transcendent intelligence and superior art of the enlightened Tibetan Saint, Jesun Milarepa, Great Yogi of Tibet. Wearing only thin ragged clothes and carrying a small, but powerful cane that resounded clearly the rhythm of his footsteps, Milarepa climbed up successive slabs of rocks as he came out of his ten years seclusion. He had spent the time in continuous meditation and application of the supreme powers of the Secret Doctrine.

Milarepa's successor was not Rechung who recorded Milarepa's biography, but was the first disciple of Milarepa, Dvagpolharge or "Je-Jampopa". Je-Jampopa died in 1152 AD, two years after he had established the monastery of T'surika, which was the founding communal palace of the Kargyutpa Sect. Since then the Guru tradition of this sect continued on without interruption.

Tibetan Buddhism included Secret Buddhist sects. All the three sects of Ancient Secret Adiyoga, Madhymika, and Kargyutpa were right for Tibet's situation. They grew rapidly and soon became deeply rooted in the people's mind, making Tibet the largest Secret Buddhist country in the world. However, during the period between World War I and II, Tibet Secret Buddhism has gradually degenerated.

Milarepa

II. BRIEF HISTORY OF SECRET BUDDHISM IN CHINA

The Sutras belonging to the various tantric Buddhist sects were translated into Chinese in the early fourth century A.D. Srimitra, habitants of Pai Country (Kuccha, a white skin tribe), had translated a few scriptures on charms symbols, mystic sentences, some mantras, and verses praising the Deities and Saints. In reality they could not be considered as the representation of a high aspiration.

The pure Secret Buddhism sect began with the following tantric masters, who came to China (between713-765 AD) during the Tang Dynasty.

A. Subhakarasimha (637-735)

He was once the king of Orissa; however he fled the throne and became a monk at Nalanda University. He studied Secret Doctrine with Nagabodhi, the 4th patriarch. He often traveled to the southern regions of India where Nagarjuna's Doctrine of Emptiness was most popular. Subhakarasimha was proficient in the Emptiness doctrine and the Doctrine of "The Unique Dharma Realm" as well as having a profound understanding of yoga meditation techniques, the Dharanis and Mudras. He traveled to Kasmir and Tibet and arrived in Ch'an-An in 716 AD, the fourth year of the Tang Dynasty. The Emperor Xuan Zong (685-762AD) received

Subhakarasimha

him with great respect and made him “teacher of the state”. In 717 AD, he translated the Sutra of the Vajarasekhara Crown. He died at the age of ninety-nine.

At the same time Wu’ Xi'ng, a Chinese scholar, traveled to India and met Yi Jing (another Chinese scholar) in Nalanda. Wu’ Xi'ng had collected many Sanskrit scriptures but died on his way home. The documents he gathered were sent to the monastery of Avatamsaka in Ch'an-An. Having heard about the scriptures, Subhakarasimha selected some important ones and started translating the Mahavairocana Sutra and other scriptures in 725 and 726 AD with the help of a Chinese disciple.

At the time, whenever Subhakarasimha initiated the ceremony to preach the Dharma, he had the spiritual powers from the Buddhas to perform many miracles and converted many people to Buddhism.

B. Vajrabodhi (663-723AD)

Vajrabodhi was from southern India. He too came from a princely family. He received religious training at Nalanda. At the age of 15, he went to West India to study the treatise on human's intelligence for four years with Dharmakirti, and went back to Nalanda to receive the great precepts. He diligently studied the laws (Vinaya) and essay on the Middle Path (Madhayamira) for six years with Santabodi. For the next three years he studied the doctrine of forms and researched on the Yogachna essay of Asangha, on Intellectualism (Viynaptimara) of Vasubandhu, and the debate on the middle path essay of An Hui, together with Jinadhadra (Madhyantavibhaya of Sthimati Bodhisattva) in the city of Kapilavastu in North India. Seven years later he

researched on the Vajrasekhara Sutra and other secret scriptures from Nagabodhi in South India.

In 720 AD, Vajrabodhi arrived by way of the South Sea with Amogha and his disciples to Ch'an-An, the capital of the Tang Dynasty now called Xi 'An. Obeying the imperial decree, he had altars put up in two temples for the celebration of initiation ceremonies. He translated many secret scriptures, such as Vajrasekhara Sutra and others. His scriptures contained many terms from the Doctrine of Form. Every time he set up the altars and preached the Dharma, miraculous things happened. He could cause rain to fall, give orders to Gods and Demons, and eliminate disasters. Such performances were said to be his normal routine.

C. Amoghavajra (705-774 AD)

Amoghavajra, from northern India, was an outstanding disciple of Vajrabodhi. He was a novice at the age of 15 when he came to Canton, and with his teacher, he traveled to Luo Yang. He received the Great Precepts at the age of 20. In twelve years he developed a complete understanding of the doctrine of form, both in theory and in reality. After finishing his study with Vajrabodhi, he continued to learn about the Garbhakosa Mandala with Subhakarasimha.

After the death of Vajrabodhi, he left China and returned to Ceylon, India where he met the renowned Nagabodhi who initiated him into the secret doctrine. He looked for more Sutras and received more scriptures on Yoga. He often consulted with talented scholars in Secret doctrine in India. He went with his students, altogether 37 people, to see the Dharma Master Samantabhadra and researched the Doctrine of Vayra-Sekhara-

Yoga and Mahavairocana-Gharbhakusa. He then returned to Ch'an-An, bringing with him a wealth of Sutras.

Amoghavajra was the personal teacher of the Emperor

Vajrabodhi

during three successive dynasties: Tang Xuan Zong, Su Zong and Dai Zong. He translated 110 sets of scriptures, composed of 143 books, including the most important “Vajrasekhara Sutra”.

These are the scriptures that the Italian professor Tucci and the Japanese professor Ono simultaneously discovered. Professor Tucci had found the Sanskrit version in Tibet and professor Ono brought it to light. The explanation of the Sutra was in pictures, and Zhi` Zho`ng (a Japanese monk), brought it back from China in 853 AD. The discoveries from the two erudite professors had determined the uniqueness of Secret Buddhism in China, Tibet and Japan.

Amoghavajra transmitted the doctrine to five disciples: Ha'n Guang, Hui`Lang, Ta'n Zhe`n, Jue' Cha`o and Hui Guo. Hui`Lang transmitted the Dharma to Qia`n Zhu', Zhu' Chua'n, De' Mei, Hui` Jin, and Zha`o Zhe`ng, a layman. Hui Guo transmitted to Yi Zao and Kukai from Japan. The latter went back to Japan and successfully spread the religion.

D. I-Xing (683-727)

I-Xing or Ichigyo was the student of Subhakarasimha. Ichigyo was proficient in the Three Treatises, meditation, T’ien-T’ai doctrine, and the science of horoscope calendar. He once helped Subhakarasimha translate the “Mahavairocana Sutra”. From listening to the explanations of his teacher, he was able to write explanations about this Sutra, which was called Mahavairocana Sutra Expose. It was composed of twenty books and was considered the essential sacred books of Secret Buddhism. It contained many teachings of the T’ien-T’ai sect, as he was an erudite scholar on T'ien T'ai's philosophy. The text was transmitted without revision until Zhi`Ya'n, who was a student of

both Subharkarasimha and Wen Gu`, a disciple of Vajrabodhi, revised it and named it the "Meanings of Mahavairocana Sutra". The eastern Secret Buddhism continued to use the initial unedited scriptures while the T'ien-T'ai sect used the edited one.

Ichigyo studied with both Subhakarasimha and Vajrabodhi. Both teachers transmitted the doctrine and rituals of Vajradhatu and Garbhakosa to him. Some said that Ichigyo considered the Vajradhatu doctrine more important.

Ichigyo was a scientist with superior wisdom. He was the personal teacher for Emperor De Zong. The following diagram shows the transmission lineage in China:

MAHAVAIROCANA

NAGARJUNA BODHISATTVA

NAGABODHI BODHISATTVA

GARBHAKOSA

1. Subhakarasimha (673-735)

2. I-Xing (Ichigyo)	**2. Amoghavajra**
3.Yi Lin	**3. HuyenChieu**
4. Shun Xiao	**4. Hui Kuo**
5. Dengyodaishi	**5. Kukai (Kobodaishi)**

VAJARADHATU

1. Vajarabodhi (663-723)

2. Amoghavajra	**2. Ichigyo (I-Xing)**
3. Yi Zao	**3. Hui Kuo**
4. Yi Zheng	**4. Dengyodaishi**
5. Ci Jie Ta da shi	**5. Hui Ze'**
	6. Yoka Daishi

III. BRIEF HISTORY OF SECRET BUDDHISM IN JAPAN

Four superior Buddhist priests and others had brought the theory and practice of Buddhism to Japan. From that time, Secret Buddhism was organized and thoroughly systematized by Kukai, who was the great master Kobo at Koyosan (mountain of Koyo). Kobo was also the founder of the Shingon sect in Japan. He was a fine artist of sculpture and calligraphy. His works of literature were admired both in China and Japan. The Secret Sect, or Diamond Vehicle, might be represented by Kobo who had compiled the complete Secret Doctrine in Japan. To understand the position of the Secret Doctrine, it is necessary to sketch the civilization process brought by Buddhism to this country.

1. Japanese Buddhism

Buddhism from Korea had spread to Japan in 552 or 538 AD, at the start of the Gregorian calendar, when King Kudara dedicated a Sakyamuni statue made in bronze, together with a number of scriptures and religious objects to Emperor Kim Mei. After about 50 years after the first official entry of Buddhism. Prince Shotoku Taishi became King (574-622 AD). He had built many beautiful monasteries in Nara and its vicinity. Among them was the Horyyuji monastery, which still exists today. The prince was a scholar who wrote explanations for many scriptures such as the Pundarika, Srimala, and Vimalakirti Sutras.

At that time, Buddhism had not been clearly divided into many sects as today. Six Schools of Buddhism were introduced in Japan and flourished during the Nara period. They were Abhidharma- Koram Satya-Siddhi, Hosso Shu (Fa- Siang-Tsoung), Sanronshu (San- Lun-Tsoung), and Kegonshu (Hoa-Yen- Tsoung). The schools provided a forum for learning literature, philosophy, science, religion and culture. As such, they were regarded as an endless treasure that motivated all artistic activities.

The Buddhist monasteries were managed by monks and financed by the imperial court. They served as schools, hospitals, pharmacies, orphanages and nursing homes. The growth of Buddhism in its initial stage had been nurtured with such a high cost that, by the 8^{th} century it became a burden to the country. It was partly due to the selfishness of the privileged monks and nuns, and partly due to the importance put on trivial items of display rather than on major issues. Buddhism of Nara started to shift in another direction and soon was replaced by Buddhism of Helan (Peaceful Buddhism).

At the end of the 8th century AD, King Kwammu moved his capital from Nara to Tokyo. Contrary to the old tradition, he left all monasteries, sanctuaries and shrines in Nara, and established new ones on the mountain of Hiei, south of Tokyo. The new leaders of Buddhism, Dengyodaishi and Kukai then entered the arena as the two brightest and biggest stars. Secret Buddhism began to flourish.

2. Secret Buddhism in Japan

Two prominent people, Dengyodaishi (or Saicho) and Kukai (Kobo Kaishi) established two important schools of Buddhism. Dengyodaishi transmitted Taimisu from Ten Dai School. Kukai transmitted the doctrines of mystic ritualism from the Vajrayana School in the form of Shingon Buddhism to Toji. Both schools were not much different from each other regarding the doctrine theory. However, the Shingon sect was more popular and more special on the practical aspect of the doctrine.

On the doctrine theory, both sects had the same point of view about Sakyamuni and Mahavairocana and about the application of the doctrine theory in Shinto Religion in Japan. In exploring the relationship of Shinto religion and Buddhism, one must thoroughly understand this point, because the vocabulary used in Shinto religion, such as Ryobu and Ichijtsu, originated from the difference of ideology in these two Secret sects.

A. Taimisu

Dengyodaishi (767-823 AD) was the first founder of Taimisu. Visitors to Kyoto could easily recognize the mountain Hiei, the highest mountain that stood imposingly at the East of the city. That was where Dengyodaishi established Ten Dai or the Taimisu School of Buddhism. He was among the first Buddhist who had realized the dangers of city life, while many others before him enjoyed it greatly. He was not just proficient in the complicated philosophy of the Ten Dai School, but was also an excellent student of mystic rituals of the Chinese Secret doctrine and yoga techniques.

His ambition was to unify all other Buddhist sects. Vestiges of the new sects of Buddhism in the time of Kamakura could be found on mount Hiei, Dengyodaishi's headquarters. The capital was beside the mountain, yet Dengyodaishi seemed to be separated from the world. The older sects of the Nara Dynasty were rivals to the new leaders, both for sentimental reasons and for the difference in the principles. Dengyodaishi at the Ten Dai School focused on the way of the “One Vehicle” from the Dharma Flower Sutra, while the older conservative sects followed the direction of Yogacara. They disagreed on the merging of the Shravaka, Prateyka-Buddha, and the Bodhisattva vehicles into the One Vehicle doctrine of Dharma Flower Sutra.

Dengyodaishi

B. Secret Buddhism in the East

Kukai was considered a dazzling genius with a versatile talent among great men. He was an erudite scholar, a philosopher, an ascetic monk, and a skilled calligraphy artist. He was known to possess many supernatural powers. He had successfully fought off Demons when he was only a Sadi (beginning level of yoga practice). At Murato, he had chased away fierce Dragons that came out from the water by reciting a mantra. It was said that he took the star's light in his mouth and spat out on them. On another occasion, while he was in deep meditation in a hut he himself had built, evil spirits appeared and were rendered powerless when he drew a magic circle and sat in the middle of it. He was known to have created many effective magical circles and yantras from his mind's power. Kukai's main purpose was to research the Mahavairocana Sutra and Vajrasekhara Sutras, the two important compositions of Shingon sect. In China, he was the disciple of Hui Guo, the 8th patriarch of the Shingon sect and the 1st patriarch of the Secret Sect in Japan. When he came back to Japan, he chose Koyasan to be the capital for the Shingon sect in Japan. He liked having a Buddhist monastery in the mountains, but he still kept a close relationship with the outside world. The Toji monastery in the south of Kyoto was the place that recorded his footsteps whenever he was in the capital. Koyasan, located in a remote area

Kukai

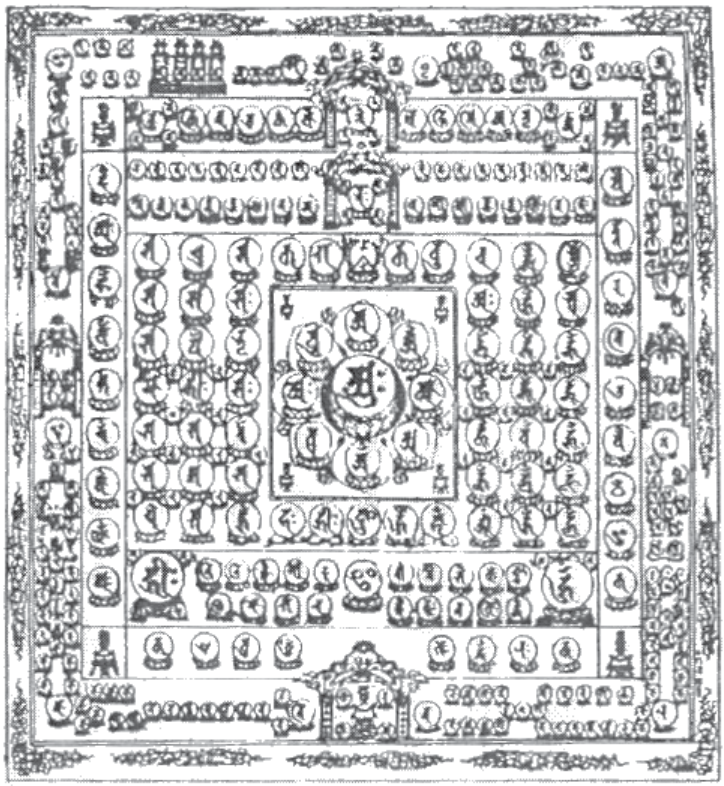
of a small town was harder to reach than Dengyodaishi's Mt. Hiei. However, it attracted large numbers of pilgrims every year.

Todai-ji Temple in Nara City Headquarters of Secret East Sect

Eight Tall Mountains surrounding the Summit of Koyosan appears as the eight petaled lotuses in the Garbhadatu Mandala. The Diamond Crown Temple of Kobodaishi in the Center

Kukai was born in 744 AD to an aristocratic family. He was considered highly gifted and was sent to the capital at fourteen to study to become a royal official. At seventeen he succeeded in entering the university, where he studied China's Five Classics and Confucianism. He was not impressed with Confucianism and went on to study Taoism on his own. He found that Lao Tsu has a deep understanding of secret subjects. He yearned to understand both the Buddhist scriptures and the world, and to reach the hidden, unknown secret of the Buddha's mind, as well as the mystery surrounding human being's nature. He intuitively felt that there were always two sides to everything: the external and the internal, the esoteric and the exoteric, the obvious and the hidden, and that the Buddha's mind belongs to that same principle. He knew that the enlightened were the ones who already stood on the internal side. Although their power was great, it was not enough to liberate mankind. Therefore, they used Dharani and ritual ceremonies to bring the miraculous wonders of the universe into every one's heart. At the age of 24, Kukai became enlightened as a result of meditation and the practice of contemplation. Once he was in Samadhi, Buddha appeared to him.

In 804 AD, he went to China to be initiated and became the next link in the lineage of founders that followed Mahavairocana Buddha. When he first met with Hui Guo, the 7th founder of the Shingon sect, the latter told him: "I have long known you would come. For such a long time I have waited for you!" Four months later, Kukai received the Abhisekha ceremony from Hui Guo. Hui Guo said: "Mahavairocana had transmitted this to Vajrapani.



The Magic Circle

Vajrapani had transmitted to Nagarjuna, and so on down to me. I noticed that you deserve to receive the Dharma, so I transmit it to you so you can save the people in your country." In the year 806 AD, Kukai went back to Japan. With the encouragement of the King, he established a monastery at Koyasan and preached the Shingon doctrine. He was very active in preaching and in helping people and became eminently popular. In 835 AD, knowing that his religious mission had been fulfilled, Kukai sat in meditation and passed away.

Keikna

Today in Japan, Shingon has more than 10,000 monasteries, and thousands of followers most of whom belong to the upper intellectual classes. The associate branches of this sect, including Taimisu, have two universities and two high schools. Every year they organize hundreds of charityworks and promote donations. In Japan, the upper intellectual classes practiced Esoteric Buddhism.

IV. SECRET BUDDHISM IN SOUTH-EAST ASIA

Ceylon, Siam, Cambodia, Indonesia, Malaysia, and Thailand belong to the Theravada or Southern Buddhism.

The Buddhist scriptures recorded that Buddhism from India had already spread to Ceylon during the dynasty of King Ashoka. Ashoka organized a series of missions to the kingdoms of south Ceylon, Syria, Egypt, Macedonia and Burma. The King's son, Prince Mahendra led the mission to Ceylon. He brought three

volumes of Sutras to be translated by famous teachers. At that time, Secret Buddhism also spread to South East Asia. The people in South East Asia took the Secret Buddhism learning very seriously.

History recorded that Amoghavajra met Vajrabodhi and became his disciple in Malaysia in 720 AD. This tells us that teachers from India had spread Secret Buddhism to South East Asia, China and Tibet, in the same era. The quantity of Sutras in South East Asia was as many as in China and Tibet.

Most Buddhist monks practiced Secret Buddhism in Siam, Burma, Laos and Cambodia. The majority of them became famous and was respected for their spiritual powers. Some attained a superior spiritual power that was well known and had become legendary.

In Vietnam, following the Dinh, Le, Ly and Tran dynasties, the Vietnamese monasteries did not have a master of Esoteric Doctrine therefore the line of transmission has been broken.

In the year 1928 AD, the elder monk Khanh Hoa had brought three 'baskets' of scriptures to Vietnam from China and Japan. However, until 1970, there were only scattered translations of the esoteric teachings. In every temple, Buddhist monks routinely recited the Great Compassion and the Ten Good Deeds Dharani Sutra at 4:00 am, noon and evening time. These are the major Sutras of Secret Esoteric Buddhism. Buddhist monks in Vietnam as well as in Japan always began their reciting session with the Great Compassion Sutra, which was the most important Dharani in Secret Buddhism. This Sutra was from the “Thousand Arms and Eyes Great Compassion Dharani”. Vietnamese Buddhists also recite it. However, when asked about Secret Esoteric Buddhism, no one seems to know anything about it. Surprisingly even among the Buddhist masters, who recite

Dharani daily, there are few who understand Secret Buddhism Doctrine. This has resulted in prejudice and misunderstanding about the esoteric doctrine.

Occasionally, there were a few monks who practiced the Secret Buddhism without ever having the traditional transmission of the doctrine through initiation (Abhisekha). Thanks to their religious commitment they were able to obtain the spiritual powers from the Bodhisattvas and thereby fulfilled their vow for saving people. They were able to perform magic and convert people. They were worthy of enjoying the peaceful Dharma for themselves, but were not able to transmit it to the disciples. Therefore, Secret Buddhism in Vietnam remains hidden but for a few select individuals.

In the recent past, there were a few well-known monks holding a special status in Vietnam who practiced Secret Buddhism. For example, Venerable Thich Vien Duc had received the secret seal from Masters Van An and Tu Thanh in Phu Yen. He practiced the doctrine and attained spiritual powers. He was famous for using yantras to cure heart disease and for other miraculous works. He was credited with translating the chapters on Secret Buddhism from the Chinese Great Store Sutra and promoting them. The study of Secret Buddhism Doctrine began to flourish through the daring publication of the following Secret scriptures in Vietnamese:

Thoroughness in Exoteric and Secret Sutra

Chun Ti Dharani Sutra

Mahayana Precious Solemn King Sutra

Great Precious Wisdom-Heaven palace pillars

One Word Dharani for the ending stage of the Doctrine

Secret Dharani Sutra

The precious Mudra Dharani

The Unisha Vijaja Dharani Sutra and a number of other important sacred books especially one called "*Secret East*" that was compiled from over 100 Secret Buddhism Sutras.

He had in fact contributed many services towards the propagation of the philosophy and theories of Secret Buddhism for the Vietnamese people. However, due to the lack of traditional Abhisekha transmission, Secret Buddhism was only known through its theories. Even Venerable Thich Vien Duc himself was not able to transmit the spiritual power he had significantly attained.

Venerable Thich Pho Ung is another prominent Buddhist master at Linh Quang Shrine, on Nguyen Khoai Street- district of Khanh Hoi. He performed exorcism and displayed many supernatural powers everyday for the general public. However, he did not want to preach and impart any theories or applications of the Secret Doctrine. Perhaps he considered Esoteric Doctrine too difficult to practice and should be reserved for chosen monks.

Venerable Thich Thien Tam preached Pure Land Buddhism. He also recited the Dharani of Secret Buddhism, and had also obtained significant supernatural powers. Recently he translated and preached a number of esoteric scriptures. However, he too, could not implement all the steps of Abhisekha because of the lack of orthodox coherence.

In summary, one cannot rely too much on the Venerable and other Honorable monks that have practiced Esoteric Doctrine

in Vietnam, to teach the practical application of the secret doctrine, or to perform the Abhisekha initiation ceremony.

Therefore, even though the practitioner recites the Great Compassion or the Ten Good Deed Dharani, he cannot attain higher aspiration of the Secret doctrine and is not different from a practitioner of the Hinayana School.

Chapter III

Guiding Principles and the Basic Doctrine

The teachings of the Secret Dharma were recorded in many different Sutras. All of them composed the Secret Collection that is part of the Great Store Sutra (the Pali Canon), written in Chinese and in other languages. However, the translation from Sanskrit to the Chinese version ordered by the emperor was the most complete and traditional one. Among the many Sutras were three important books that have all the principles of the doctrine and serve as basis for the esoteric school.

- The Mahavairocana Sutra was mostly about Mandalas. It was popular in southern India and was the basis for the Garbhadhatu sect.

- The Vajrasekhara Sutra was popular in the Eastern regions, and was the basis for the Vajradhatu sect.

- The Supreme Enlightenment Sutra teaches Dharani, the altar's rules and regulations to attain enlightenment. In addition, hundreds of scriptures on Secret Buddhism were summed up in the Secret Scriptures over thousands of years. The scriptures emphasize the practice and the magical power of Dharani, while saying little about its theories.

Some of the scriptures include the Secret Store Dharani, Five Words Dharani Sutra, Great Support for the King, Great Compassion Dharani, Subahuh the Pilgrim, Permanent and Solemn Seed of Dharani, Recitation for the Ultimate Winner, One Word Dharani, Six Sacred Words, and the Samantabhadra Dharani. To have a general understanding of the secret doctrine, it is best to consult the two major books: Mahavairocana Sutra

and Vajrasekhara Sutra. It is also necessary to review the complete set of Sutras in the Secret Buddhism collection.

I. The Mahavairocana and Vajrasekhara Secret Buddhism Sutras:

The Mahavairocana's formal title is "The Meditation for Attaining the Buddha's Body in Five Aspects." It is composed of seven books, translated from Sanskrit to Chinese by both Subhakarasimha and Ichigyo during the Tang Dynasty.

The Vajrasekhara stands for "Sutra of the King of the Great Teaching Attested to in Mahayana Bearing the Truth of All the Buddhas at the Vajra Peak". It is composed of three books translated by Amoghavajra.

These two Sutras theoretically explain the truth and the real nature of the following principles: The Six Primary Elements, The Four Mandalas, The Three Mysteries and The Ten Stages of the Mind.

1. The Six Primary Elements

Secret Buddhism advocated that the Six Primary Elements form the real nature of the cosmos. They are: Earth, Water, Fire, Wind, Space, and Consciousness. They have the ability to reproduce and expand. The first five elements belong to inanimate things. The last one belongs to the mind. The six elements interpenetrate without obstruction and in eternal union to create different laws.

The Six Primary Elements are composed of three aspects:

Essence: The common nature of the cosmos

Form: The forms or shapes of objects and living beings

Usage: Languages, movements, and the use of all things

Everything in the universe has Essence, Form and Usage. Our mind divides things into these three aspects when in reality they do not exist separately. Without one, the other two cannot exist. Therefore, by examining one aspect we can understand all three. Even though there are countless creatures existing under countless forms and qualities in the universe, they all have the same essence or life force, the core of all things. Without the Forms, the Essence cannot manifest itself. The Essence and the Forms represents inaction and action of the unique existence.

The Essence is also Buddha's nature. Therefore, it is in every living being and in every form. To realize Buddha's nature within oneself and to become one with it, one must first observe the Forms of the Four Mandalas.

2. The Four Mandalas

Mandala means fully rounded, immensely wide and large. The Four Mandalas represent the myriad of shapes in the infinite universe manifested by the Six Primary Elements.

A. Maha Mandala, generally speaking, expresses the whole universe, in which viewed broadly, human beings and all living things made of the six primary elements, maintain harmony and interdependence with each other. It is the body of all beings in the ten directions of the universe, and the outside appearances of all doctrines. Strictly speaking, it is the majestic

form of Buddha and Bodhisattva, which is expressed in the carved or painted statues.

B. Samaya Mandala: Samaya means vow. Viewed broadly, it is all the mechanical tools of the universe for the common use of living beings. In a broader meaning, it is the distinct character of every principle. It is also mountain, river, tree, grass, etc.

In the narrow sense, Samaya Mandala is the symbol used by Buddha and Bodhisattva such as the lotus, jewels, a branch of willow tree, the diamond scepter... to represent their respective vows, or their characteristics in their work for the salvation of humanity.

C. Dharma Mandala: Broadly speaking, it is all the sounds, speeches, images, makes and symbols in the universe. More specifically, it is the seed syllable or the Dharani of Buddhas and Bodhisattvas. The seed-syllable is a letter of the alphabet that represents the essence of Buddhas and Bodhisattvas. The seed syllable of Mahavairocana is "A"- the seed of Vajrapani is "Hum". A Dharani is the secret formula and the titles of Buddhas and Bodhisattvas; it also represents all the written text in the Sutra.

D. Karma Mandala: Karma means action towards a goal. Thus, broadly speaking, it is all the actions of all living things. Its narrow meaning is all the actions of Buddhas and Bodhisattvas for the salvation of humanity.

These four Mandalas exist simultaneously. They are within the Buddhas and human beings. The four Mandalas of the Buddhas do not separate from the four Mandalas of human beings, and vice versa. That is why it is mentioned in the Sutra as the Four Inseparable Mandalas.

3. The Three Secrets

The essential method of practice in Secret Buddhism is the transcendental meditation on the Three Secrets of body, speech, and mind. As mentioned above, the six elements are the life force of all living beings and of the Buddhas, and the four Mandalas are their forms. The three realms of doctrines relate to the "Body Secret" of Mahavairocana. All sounds pertain to His speech, and consciousness pertains to His mind. For the adept, forming a seal symbol with the fingers relates to the "body secret," reciting the Dharani relates to "speech secret", and dwelling in meditation relates to the" mind secret".

The difference between Buddha and living beings is purity and impurity, wisdom and ignorance, liberation and bondage. To experience the Buddha nature within yourself and that of the universe, one has to practice meditation on the Three Secrets. Forming the Mudra purifies karma from action (body karma). Reciting the Dharani purifies karma from speaking (speech karma). Focusing on the yantras or Mahavairocana or the seed-syllables eliminates ambition, and purifies the thought (mind karma).

This practice has two major stages:

The first stage is called the "upholding of the granted Three Secrets". When the practitioner has his body, speech, and mind under control, his mind will become clear and still like water, and

he will then be able to receive Mahavairocana's holy bright light shining into his heart. This is called "granting the spiritual force". By feeling the spiritual force in his heart, the devotee is receiving and keeping it. This expresses the unity of the Buddha's great compassion and the faith of the practitioner.

The second stage is the "Yoga meditation on the Three Secrets". The bestowal of the force is like the sunlight from the Buddha's radiance shining on the water-like mind of the practitioner, and the receiving of empowerment is the feeling of the sunlight from the Buddha. When the practitioner has mastered the first stage, the light from Mahavairocana and the one from the practitioner will be totally fused together. (Yoga = union). This is the end stage of successful practice.

The philosophy of Shingon pays much importance to the Three Secrets. All things have body, speech and mind. We tend to think that only human beings can talk. However, in this world, other living beings can also talk. We may not have heard them and we do not seek to hear them, but they are not voiceless. We cannot hear them because we do not know how to listen to them. Shingon's idea is that the body, speech and mind of all beings are the Three Secrets of the universe.

Trees, plants, grass, flowers, and vegetation do communicate. The rustling and the cracking sounds of leaves and branches sometimes sound like people singing, debating or shouting in anger. When we have a chance to sit quietly in a deep forest and listen closely, the trees sound as though they are speaking with each other, and soliciting in many ways. For the poet and the spiritual person the ripple of mountain streams sounds like a soft melody, complete with tones and images. For us, sitting on the beach, the waves seem to uproar or bustle noisily as they slap against the shore.

Birds seem to be happy through their chirping and singing. Thus nature is not silent and human language is simply one of the many languages in the universe.

By cultivating ourselves and keeping the precepts properly, we will have a pure heart and we will be able to understand the sounds of all things. We will also be able to see and hear the Deities, Saints, and Celestial Beings. A pure and peaceful heart is required to open up the centers of consciousness in the body in order to receive the hidden secrets of the universe.

Most people prefer to learn from textbook only. Such learning leads to a superficial knowledge of nature as it leaves aside hidden metaphysical principles and mystical realms. It conceals the ultimate out of reach goal, as people are not able to see or to even think about it. In fact, this is exactly what people should know. Everything has a mind and language beside their forms. It is the mind that gives life to all things, expressing itself through the form, sign and language. Therefore nothing is silent. Silence is the language inside the mind that sometimes provides perfect communication. From now on, we should not discriminate or have contempt between living beings and living things.

Anyone who thoroughly penetrates the body, speech, and mind Secrets will immediately reach the Buddha's rank. It does take a long time to carefully observe and learn from nature to realize its mysteries.

4. The Ten Stages of Mind's Development

The Great Vehicle Buddhism believes that dogmatic differences between sects, schools, and religions are useful and necessary for different persons with different abilities and perspectives. Some dogmas are suitable for the layperson while others are reserved for the selected few that are more advanced. But all dogmas and religions are constructive in generating peace and happiness and in advancing human spirituality. There is no right or wrong doctrines but tailored ones for the novice and untailored for the adept.

Kukai (or Kobo 774-835) has compiled the complete set of Secret Buddhism Sutra. In the Mahavairocana Sutra, he has analyzed the development of the human mind and classified it into ten stages, similar to the development stages of the lotus flower.

1) *Abnormal birth - the Goat's mind*

The lowest stage of consciousness and behavior is impulsive and instinctual. Here the person lives blindly, acting like sheep, and devoid of moral and spiritual values, being barely distinguishable from animals. This realm is not much different than beings in the realms of hell, ghosts and beasts. His nature is different from other good people. In India, they are called goats, the most dumb and stupid animal.

The mind at its first stage is compared the lotus's germ buried in the mud.

2) The common mind-The follower (the Human vehicle)

The second stage is characterized by an emergent ethical awareness coupled with naivety and ignorance. Individuals at this

level have sensitivity towards others and practice simple precepts without understanding much of the doctrine. It is the common stage for humans.

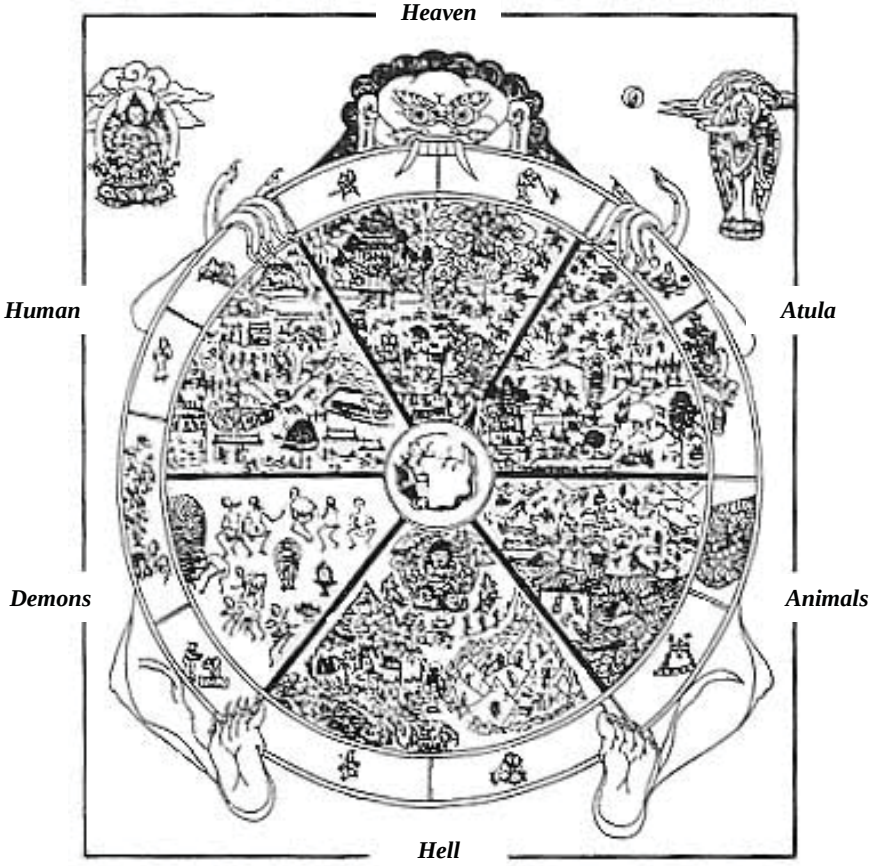
The Buddhist observes the 5 precepts (not to kill, not to steal, not to indulge in sexual misconduct, not to lie, and not to drink) to avoid karma of speech and body. The Confucian lives by the teaching on the three relations guiding the behavior between the king and its subject, between father and son, and between husband and wife, and by the five ethics (benevolence, righteousness, propriety, wisdom and fidelity).

At this stage, the Shingon follower begins the practice of meditation on the Three Secrets. This step is similar to the lotus flower getting its fragile stem out of the mud.

3) The fearless mind (Divinity Vehicle)

This is the stage for people in the heaven realm, where they strive for extraordinary power. This is the realm of the young man that has no more fears as he has passed the worrying stages. He has successfully avoided the realms of hells, animals and hungry ghosts and is having a glimpse of the heaven realm. He may avoid downfall by keeping the precepts and by staying close to the sage. Belonging to this stage are the genuine Taoist and Brahman followers. True practitioners of Shingon at this stage have made good progress in their meditation on the Three Secrets.

This is the picture of the lotus with its stem above the water and into the sunlight.



The Wheel Of Life

4) ***The altruistic mind- Skandaism (Intellectual vehicle)***

At the fourth stage a human being understands the no-soul doctrine and realizes that the temporary ego consists merely of the five skandhas or aggregates: form, feeling, ideas, actions and consciousness. Such an individual is a shravaka (a Hearer of the Word).

This is the higher spiritual life of the practitioner in the Theravada School, Kou-Cha-Shu and Jo-Jitsou-Shu sects. At this level, one forgets his ego and is looking for the truth. They realize that a strong sense of ego is the cause of delusion as ego itself is also a delusion and therefore must be abandoned. This stage is similar to the lotus' bud, waiting for the sunshine to blossom into a beautiful flower.

5) ***The Human mind – (Prateyka or the Self-Enlightened)***

People at this level understand the cause of suffering, or thirst for embodied existence, and seek on the one hand, to eliminate the creation of new karma and strive on the other for nirvana. Such are the Prateyka Buddhas, who know how to win enlightenment for themselves, but lack the upaya or skillful means to help others towards the same goal. This is considered a selfish attitude. A Prateyka Buddha is one who, through realization of the causes and conditions of greed, can get rid of them. There are 12 linked conditioned causes, the first one being ignorance. In the Shingon system, the fourth and fifth stages are the realm of one who meditates upon the unreal and realizes that all things are reflections of images on a mirror. The reflection of the moon and the lotus, no matter how clear it appears in the water, are also unreal. Life is also a dream that ends quickly.

6) *The Great Vehicle mind - Benefiting others*

The sixth stage witnesses the translation of wisdom into compassion, the first step in the Mahayana or Great Vehicle. These three stages represent a fundamental turning of consciousness away from the distractions of a transient world, which pretends to permanence, towards the seemingly less certain but more real world of spiritual striving.

At this stage, the Buddhist of the Great Vehicle system is a philanthropist. According to the teaching of Hosso-Shu (Jap.) or Fa-Shiang-School (ch.), although life is unreal, thought is not. Thoughts create all things. A person's appearance is the result of his thoughts, which dictate his life destiny to be either good or bad. A person with bad thoughts can never have a noble and pure life. By keeping the knowledge of the secret principle of liberation for ourselves, we will not become Buddha. Helping others is also helping ourselves. If the Buddha does not use the doctrine to save people from their miseries he does not deserve to be called Buddha, The Great Compassionate One.

This is similar to the lotus' stems being held under water by grasses. Other lotuses joined their stems together to set it free and let it rise above the water.

7) *The mind of nothingness. Enlightenment*

In the seventh stage an individual realizes that the mind is unborn, without beginning or ending. The person has reached the philosophy of “True Emptiness” meaning that things are not real and not unreal. This is the stage of the Middle Way doctrine (Madhyamika) of the Three Treatises School (Sanronshu-Jap.). Persistent meditation on the eightfold negation: No life, no death, no coming, no going, no similarity, no difference, no existence,

and no emptiness elevate the mind from the common to the supreme and peaceful heavenly realm of the Middle Way Thought. The cultivators of the 6th and 7th levels of the Shingon Sect reach Samadhi (Yoga: Unity with God) freely and easily.

This stage is compared to the lotus flower rising above the water. The lotus is not completely real but it is not a mere reflection either.

8) *The Unique Way Mind*

The eighth stage is a subtle shift in consciousness, which is represented by the Tendai School and its view of Buddha as Omnipresent Reality. Tendai considers one religion as the foundation of all. All things are equal. They all have Buddha nature in them and all things can become Buddha. This is compared to the beautiful lake full of lotuses bathing in the sun.

9*) The Non-Self Mind*

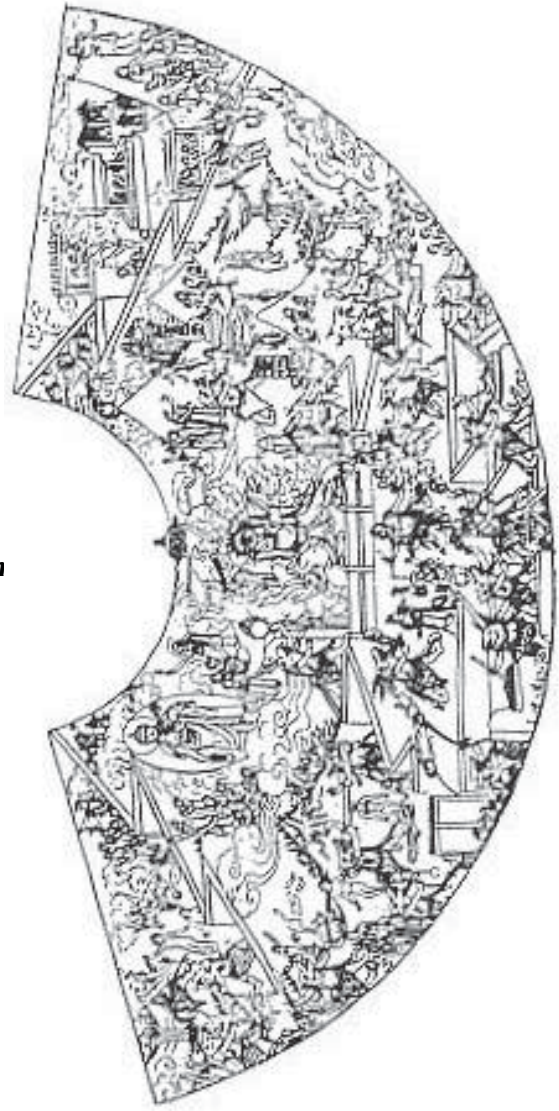
The ninth stage is the epitome of Secret Thought according to Kukai, for The Kegon School embodies this stage.

The ninth stage goes with the doctrine of Avatamsaka (Hoa Yen), the highest principle of Hinayana Buddhism. Here one recognizes the interdependent origination of the realm of truth and law, beyond which lies full realization and enlightenment. It explains that the absolute is the same as the relative and that's why the mind does not keep its own character. This level of thought is compared to the lotus flower at its brightest and most beautiful stage as if it has in itself infinite subtle compassions.

10) The Dignified Mind. (The Diamond Vehicle)

The tenth stage –is a transcendence of all stages. It is the complete comprehension of Shingon, the True Word, which means the union of the individual's mind and body with the mind and body of Mahavairocana. At this level, one becomes Buddha, as he understands the Three Secrets of body, speech and mind.

It is not enough to enjoy the lotus, or to watch it grow from a seed to a full flower. We must see the internal dynamic and the wonderful activities behind its appearance. We must know that the lotus has a Buddha Nature identical to ours.



The Hell Realm

5. The Philosophy of the Mandalas

The Mahavairocana Sutra and Vajrasekara Sutra explain the theories of Garbhakosa and Vajradhatu Mandalas. Both of the Mandalas have different Buddhas, Dharanis, Mudras and seed-syllables.

The Tathagatas of the Five Directions Garbhakosa:

- Central Mahavairocana Buddha
- East Ratnaketu Buddha (Precious Pennant Tathagata)
- South Samkusumitarajaha Buddha (The Flower Spreading King Tathagata)
- West Amitabha Buddha (Infinite Light Buddha)
- North Divyadundubhimeganirghosa Buddha (Thunderous Sound of the Heavenly Drum)

The Tathagatas in the Five Directions Vjaradhatu:

- Central Mahavairocana Buddha
- East Aksobhya Buddha
- South Ratnasambhava Buddha
- West Amitabha Buddha
- North Amoghasiddhi

The philosophy of Garbhakosa begins with the Great Fulfillment Realm and ends with the Dharma Realm of Wisdom. It is the other way around with the Vajradhatu Mandala.

1. The Garbhakosa Mandala

According to the Mahavairocana Sutra:

The Buddhas of the Garbhadhatu

In the middle āh, to the east a, to the south ā, to the west am, and to the north ah

The seed-syllable or bija "A" in Sanskrit is the east direction. It is the best direction as it represents the Boddhi-citta (Awakened mind). It also means to start an action. The Bodhi-citta is the primary condition guiding other virtues, similar to the general's pennant that is used to command his troop. This belongs to Ratnaketu (Precious Pennant Tathagata) who resides in the East of the Eight-Petal Dais.

The next bija (Ā) means Bodhi virtue. It belongs to the Sam-kusumitarajaha Buddha (The Flower Spreading King Tathagata). He resides in the Southern area of the Eight-Petal Dais. He is compared to a fully blossomed wisdom flower. The wisdom flower can only fully blossom when it has both the Bodhi-citta and the practice of the ten virtues.

The bija "Am" means achievement of the Bodhi-citta. It belongs to Amitabha Buddha in the west. Amitabha is the Bliss Body, representing the fruit of successful practice of Buddhahood, which is the enjoyment of incomparable true happiness.

N

Thunderous Sound of the Heavenly Drum
(*Divyadundubhimeganirghosa Buddha)*

Amitabha Buddha

Mahavairocana Buddha

Ratnaketu Buddha

The Flower Spreading King Tathagata

The Tatagatas in the Five Directions of Garbhakosa

The bija “Ah” means entering nirvana. It also means a way. It belongs to Divyadundubhimeganirghosa Buddha. He resides in the area north of the Eight-Petal Dais. Following enlightenment, instead of enjoying its result, the Buddha used the Wisdom of Perfect Action to create skillful means to save sentient beings. He also used the same means to enter Nirvana when his task was done. The Essay on Bodhi-citta said: “Amitabha Buddha, enjoying the fruits of Buddhahood following his successful practice of the Bodhi-citta” has the same meaning as “Divyadundubhimeganirghosa Buddha entering Nirvana following the completion of his tasks”.

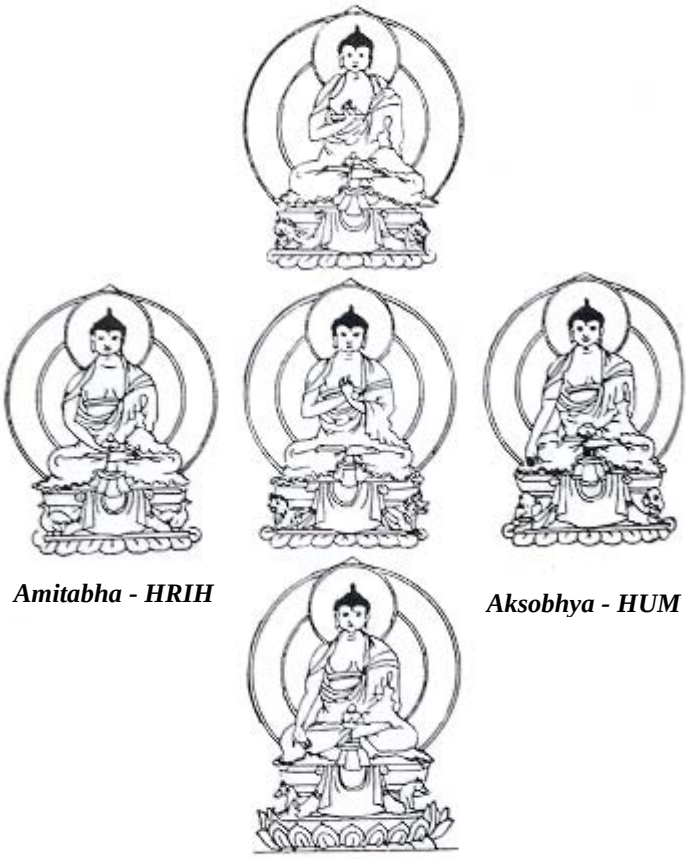
The Five Buddhas of the Vajradhatu

In the middle vam, to the east hum, to the south trah, to the west hrih and to the north ah

The bija “ṂĀH” (Or O) means having all the skillful means. This belongs to Mahavairocana. He resided in the center. Only the Buddhas can understand the sublime transcendent essence and the Eight-Petal Flower of Mahavairocana's world. Because of his vow, Mahavairocana had opened the Sutra of Great Compassion to guide living beings into the Buddha's mind. He used Adhistana to express himself in the body, speech, and mind of the people in this samsara (world of life and death).

N

Amoghasiddhi - AH



Amitabha - HRIH

Aksobhya - HUM

Ratna sambhava - TRAH

The Vajradhatu Mandala: The Five Wisdom Tathagatas

2. The Vajradhatu Mandala

It is the Mandala of the five Wisdom Tathagatas:

Vairocana symbolizes the nature of the Dharma Realm. The bija of Vairocana is "Om". It represents the limitless universal experiences. Om, like other bijas, carries the force of creation.

The Mandala carries the theory of the creation of the original Word, and the theory of world vibrations. Of the five skandas, Universal Consciousness is related to Vairocana. One person's consciousness becomes the Universal Consciousness when the limitless Dharma nature is experienced. The Universal Consciousness is represented by the blue color (both deep and dark blue) of limitless space. It is the first and foremost condition of existence, because it conserves all without discrimination. Space in this case has to do with the sum of spiritual experiences and of the five aggregates as a whole. It is not reserved for the aggregate of form in the mathematics of space. In this Mandala, Mahavairocana is at the center. His body is pure white. He sits on a lion throne. His Mudra is the gesture of setting the wheel of Dharma in motion (Dharma Cakra Mudra).

Aksobhya Buddha symbolizes the intelligence of the Great Fulfillment Realm. His seed-syllable is "Hum", which symbolizes the unification of essence and achievement. "Om" and "Hum" have complementary values of experience and as metaphysical symbols. Om" is liberation and "Hum" is salvation. "Om" goes into the All, the Infinite, and "Hum" from the Infinite to the deepest part of the soul. The human factor and the sentiment of "Hum" transform Buddha to Bodhisattva, a lower rank, but of greater help. "Hum" is the infinity in the finite, the

Aksobhya - HUM

timeless in the time, the eternity in the moment, the formlessness in the form (Form is emptiness; emptiness is form).

Aksobhya is the mystic Buddha in the five Dhyani Buddhas. He represents two aspects of Emptiness and Form. In the Diamond Vehicle School tradition, Mahavairocana and Aksobhya could exchange their position freely depending on how they feel at the moment while they meditate on Emptiness or form, liberation or salvation.

In the Mandala of Vajradhatu, Aksobhya Buddha appears majestically with his dark blue body holding a diamond in his hand, sitting on two white elephants in the East at sunrise. His aura is pure and clear like the primary element of water. His Mudra is the Bhumi Sparca.

Ratnasambhava Buddha symbolizes the wisdom of equality of all beings. His seed-syllable is “Trah”. It symbolizes the enlightenment of consciousness of an indiscriminate mind. Enlightenment is a change in spirit that is not different from the past or contrary to the present in terms of reasoning. Instead it is a change in feelings, according to the aggregate of sensation. The spirit is lively with compassion and forgiving virtue. He

resides in the south. His body is bright yellow like the color of the warm light of the sun at noon, symbolizing the fullness of the spiritual life. The symbolic color of the element earth and of equality is also yellow. His Mudra is Dana Mudra with the palm of his right hand upward and the fingers touching the ground. It symbolizes the giving of the Three Jewels (Buddha, doctrine, sangha) to sentient beings enabling them to lean upon, to follow, and to reach the emptiness nature of Aksobhya and the selflessness nature of Ratnasambhava. This will aid them in their progress to the intimate union. In this Mandala, Ratnasambhava is depicted sitting on the horse throne.

Ratnasambhava-TRAH

Amitabha Buddha or Infinite Buddha symbolizes the wisdom of observation. His seed-syllable is "Hrih" and his Dharani is "Om Amitabha Hrih". Hrih is the nature of fiery burning fire, ejecting red sparks in all directions. The bright light of fire of Amitabha appears in the West. His body is also deep red like the color of sunset. Twilight at sunset is the time for meditation, thus he uses the Dhyana Mudra (meditation Mudra).

The blossomed lotus in his hand represents contemplation. His aggregate is perception. From the discriminating mind perception becomes transcendental observation. Transcendental

observation is the superior, discriminating and enlightened mind that is attained in the process of going from abstract to form. The eyes represent observation. Amitabha's throne is on the back of a peacock with its feathers full of eyes. The analysis of observation is completely intuitive and not from reasoning, because it is based on the mind of equality, having combined all the correlations of the universe. On the plane of the individual and action, the seed-syllable "Hrih" becomes alive, and expands in the Dharani "Om Ma Ni Pad Me Hum". This is the magical force of timeless reaction, the voice of innermost feelings, and of the Bodhi Dharma (Enlightenment doctrine), which comes out directly, forcefully and automatically. Hrih is the seed of the Bodhisattva virtue, and of altruistic actions towards humanity salvation. It is the enlightened mind of Vajra-Prajna-Paramita Sutra.

Amitabha - HRIH

Amoghasiddhi represents the intelligence of perfect action. His bija is "Ah", symbolizing action. If "Om" is the Way of Universality, and "Hum" is the Way of Integration, the achievement of life, then "Ah" is perfect action. The prayer flags in the Tibetan monasteries have "Om Ah Hum" which represents essence, speech, and nature.

Amoghasiddhi is the Lord of the primary element Wind, the principle of motions, of living breath, and of life force. He is the incarnate body of Amitabha, and is also the Lord of great transformation. He connects the inner mind to the outer world and the visible to the invisible. He transforms the spiritual into physical and the physical into the model for the spirit. He bridges the noble to the common Truth. Amoghasiddhi represents the fulfillment and realization of the Bodhisattva path. It is the world of achievement, of magical powers (Sidhi), and of salvation.

Amoghasiddhi - AH

Amoghasiddhi is the most mysterious of the five Buddhas whose vehicle is the Garuda, a man-bird, representing Transformation and Wind. His aggregate is Impression. It is the will, the spiritual power, or the most active part of the soul that transforms intelligence into perfect action. The mind of perfect action is the wisdom that brings about results. It changes bad karma into good conditions, idealizes the dynamic action behind each notion, converts eternity into a single moment, and brings asceticism to liberation. The wisdom of perfect action changes the dull notion of the six elements into dynamic principles. Earth is potential energy (Einstein), water is electric energy, fire is luminous energy, wind is kinetic energy, space is energy of time (Kuzyref), and

consciousness is the energy of the soul (Carl Jung). Thus the Mind of Perfect Action brings about liberation.

In the realm of Forms, Amoghasiddhi displays courage besides compassion and wisdom to perfect his mission. His courage stems from the firm belief that “the mind creates all doctrines”. It is symbolized by Abhya Mudra and by his incarnate body Sakyamuni Buddha and Maitreya, the future Buddha.

The spirit of fearlessness in Buddhism expresses itself in the readiness to endure all sufferings to liberate sentient beings through self-liberation. This is the mystical action of Secret Buddhism. It is to save people by saving oneself because of one's Great Vow.

In the Mandala, Amoghasiddhi is in the North, the spiritual realm where the wind is cold, and the sun appears at midnight. His aura is green, deriving from the blue of Vairocana's realm, and the yellow of Ratnasambhava's compassion.

II. Lecture on Dharanis from various other Sutras in Secret Buddhism

Apart from the fundamental Mahavairocana and Vajrasekhara Sutras, Buddhist masters who compiled the Tripitaka (three 'baskets' of Sutras on: Doctrine, Law and Essay) have translated other Sutras from Sanskrit to Chinese. The work was the merit of devoted Chinese Emperors who gave orders for the translation, publication and teaching of the Sutras. They are grouped under the secret scriptures section of the Tripitaka or Great Store Sutra and have been transmitted up to today.

The formulation of basic secret doctrines that belong to the secret sect is not very difficult, although there are hundreds of Sutras preaching different Dharanis for the following reasons:

1) The Sutras of Secret Buddhism emphasize spiritual applications over theories.

2) Although there are many completely different details, all the Sutras have these points in common: the place of the Dharma assembly, the audience, the opportunity for the lecture, the rules on altar setting, on drawing or painting the statues, on Homa ceremony, on praising the merits of Dharanis, the titles of the Buddhas supporting the Dharanis, and their recommendations.

3) There are many Dharanis. However one needs to practice just one mantra and all other Dharanis will also be successful.

4) The section on Secret Buddhism Doctrine in the Tripitaka contains 25 volumes of Dharanis. They are:

The Buddha's collection: introduced by the Buddhas

The Lotus' collection: Kwan Yin's Dharani introduced by the saints.

Vajra's collection: Vajrapani's Dharani introduced by the saints.

Ratna's collection: Buddha's Dharani introduced by Deities and saints. Karmadana's collection: Buddha's Dharani introduced by the Gods and Demons.

Each of the five volumes has 5 sub-categories, altogether 25 sets.

The merits from reciting the Dharanis and the benefits that these 25 volumes of Dharanis offer are innumerable. It is summarized in the following 10 subjects:

1. Support for the King and his kingdom.
2. Elimination of bad Karma and protection from evil.
3. Cures physical and mental illnesses, adds blessing and intelligence.
4. Definite realization of all wishes.
5. Benefit to sentient beings and salvation from darkness.
6. The mother of all Buddhas teaching the original Vow's virtue.
7. The Diamond God's protection for all regardless of religious faith.
8. Union with the Buddha at the time of death.
9. Provides the extra strength and self- strength to reach enlightenment.
10. The Buddhas themselves need to pray for the Dharanis.

FIRST: SUPPORT FOR THE KING AND HIS KINGDOM

From *Secret Store Dharani Sutra:* "Dharani is able to protect the King and appease his people."

From *Peace Preserving Dharani Sutra*: "In the countries where Dharanis circulate, it gives the King true power. It supports the Queen, the King's consort, Prince and Princess, the

Prime Minister and the King's cabinet. It gives peace and happiness for all. It replaces enemies in or out of the country, plots and treachery from the subjects, epidemic diseases, hunger, misery, drought, flood, wild beasts, and harmful germs, with wealth, abundance, prosperous crops, safety and peace."

From *Precious Store Dharani*: "where the Dharani circulates, it supports the King and his family, his generals and officers. It eliminates disasters produced by the wrath of ghosts and Demons. It fulfills all wishes. The Devas give their blessings." The country has these ten benefits:

1. The country has no enemies or invaders.
2. It has no disasters caused by unusual stars.
3. It has no evil spirits causing diseases and epidemics.
4. It has no windstorm, hail storm, fire, frost or calamities.
5. It has no foes and spies.
6. It has no harmful ghosts.
7. It has no sudden, unknown deaths.
8. It has plenty of five grains and sweet fruits.
9. It has the celestial Dragon giving favorable weather without droughts or floods.
10. It has no ferocious wild beasts such as tigers, panthers or wolves.

From *Seven Buddhas Dharanis Sutra*: "If the sun or moon errs on its path Dharanis will have it corrected. Dharanis change bad crops into good ones. It ends disloyalty, betrayal, diseases and wars. If Kings of men desire safety and happiness in this life, they should recite Dharanis and advise their queen, prince and princess to do the same."

From *Supporting the Ruler Dharani Sutra*: "Why does the Dharani only support the ruler? Would that be unfair to the people? Answer - in truth, the people can only benefit if the ruler is happy and safe. That is why the Dharani only talks about supporting the ruler.

From *Avalokitesvara In Green Dress Bodhisattva Sutra*: "Dharani is able to wipe out all disasters, diseases, epidemics, starvation, rebel troops, robbery, war, drought, unfavorable weather and bad stars. Dharani adds blessings. It gives wealth and strength to the country, happiness and long life to its people.

From *Subahuh Sutra*: "There is no other doctrine apart from the Dharanis, which grants favors and happiness to living beings."

SECOND: ELIMINATION OF BAD KARMA-PROTECTION FROM EVILS

Long lasting Solemn Bodhi Sutra, *Ultimate Winner Recitation Sutra*, *Immensely Large Palaces Dharani Sutra*.... More than twenty other Sutras affirm that writing the Dharanis on trees, fabric, paper, on the wall etc., or copying the Dharani, putting it in Buddha statues, towers, banners, for others to see, to touch or to pass by its shadow are causes of liberation. If the wind carries the dust that was on the banner having the Dharani written on it and touches someone, that person is liberated. By

wearing the Dharani on the crown, body or clothing one is blessed. Through the simple hearing of the sounds of bells or even the sound from a conch that has Dharani written on it, one will be liberated of his worst, unpardonable sins and will be reborn in Buddha's land. The benefits will be much more so for the one who recites the Dharani for himself.

From *The Dharma End Stage One Word Sutra*: One drives the ghosts and evil spirits that are within 500 miles radius away in four directions by reciting Dharanis. Only the spirit who wishes to protect the practitioner can stay. If any spirit plans to stay and cause trouble, the guardian Gods will immediately break his head into hundreds of pieces and crush his body and his heart. The practitioner is thus safe to achieve enlightenment.

The Dharma Guardian God

From *The Secret Sutras Collections*: "Dharani can eliminate evil obstacles. This should not be disputed. The followers of the Hinayana School, for fear of being troubled by the Demons when they practice the Dharma Flower Sutra, affirm that Dharani has the power to eliminate evil spirits. Their Sutra says, "If evil spirits do not submit to my Dharani, and disturb the mind of the priest, their head will split in seven parts like the branches of the arcaja tree".

It was written in the *Mahayana Commentary Sutra:* "For the practice of meditation, one should recite Dharani to banish evil".

And in *Purpose of Contemplation Sutra*: “If ghosts appear during meditation, recite the Mahayana Dharanis and other Dharanis in the Sutra, and recite it again before ending the meditation”.

From *The Golden Bright Light Sutra*: “Even the tenth stage Bodhisattvas (Dasabhumi) needs Dharani for their protection, let alone the common people”.

From *Shuramgama Sutra*: “It is not true that one can just sit at the altar and make the ghosts go away without reciting the Dharani”, “If people in this ending stage of Buddhism want to practice the Three Secrets, they should be encouraged to recite my Dharani to keep the ghosts away. Evil spirits will not dare come close even if one does not wear the Dharani or recite enough prayers at the temple”. Such texts abound in the secret doctrine storehouse at the time when people are most vulnerable to Demons. Reciting the Dharani for another can protect the person from Demons, let alone reciting it for oneself. It does not make sense for Demons to dare hurt the practitioner.

THIRD: CURES PHYSICAL AND MENTAL ILLNESSES - ADDS BLESSINGS AND INTELLIGENCE

From *Sacred Six Words Dharani Sutra*, *Wen Shu One Word Sutra*, and more than 15 other Sutras: “Dharanis can end sufferings from physical and mental illnesses caused by the four elements, the five body organs, evil spirits, or by the retribution of karma. The indisputable force of Dharani can eliminate all”.

From *Recitation of the Dharani Sutra*, *Great Compassion Dharani Sutra*: “Even a dead tree can be revived to bear fruits, let alone healing the simple physical diseases. There is nothing Dharanis cannot do”.

From *Subahuh Sutra*, *Full Enlightenment Sutra (Susiddhikara-mahatantra-sadhanopayika-patala)*: "To pray for highest achievement, one must not use Dharani to help the Atulas forbid the worms and snakes from curing illnesses. Doing this hinders high achievement. One should carefully follow Buddha's instructions. However, if the person has true compassion of a Bodhisattva, it will not hinder his attainment".

From the *Amogha-pasa Sutra* (*the name of a Bodhisattva in the Garbhakhosa Mandala*): To perform exorcism, one must purify bad karmas and have enough compassion. This is usually the work of a Bodhisattva.

From *Sitatapatra (white canopy that shades all) Sutra*: If one is unable to get rid of his long standing greediness, he must devotedly recite the Dharani of Buddha. The power of Dharani has ended Matanga's long-standing love relationship for Ananda, allowing him to attain the Arhat rank. For this courtesan who never cultivated the way, the power of Dharani helped her attain the Position of Completed Study (4^{th} rank of sagehood in the Sutra system). So much more could be done for the person who fervently wished for enlightenment.

From *Great Compassion Dharani Sutra:* "The fire of lust will be extinguished and evil intention eliminated".

From *Essay on Wish Fulfilling Sutra*: "The Dharani practitioner was given more intelligence and blessings. His words are trusted. One can freely use one's material wealth in 50 yohanas (1 yohana= 100 years), and earn respect from humans, Devas and Demons. One understands all philosophies, essays, treatises and books of this world naturally. One never forgets anything and can memorize up to a thousand invocations in a day.

From *The Brilliant Buddha's Crown*, *Great White Canopy of Light*, *Unsurpassed Spiritual Samadhi Dharani*: "If the practitioner of the Dharani does not have any merits, the Buddhas of the ten directions will give him their own". On the other hand, "If a good man faithfully recites the Dharani but remains a stupid person, then the Buddhas of the ten directions have lied."

It is also said: Perseverance and intelligence will be granted to one who is so lacking. Just as the medicinal herb of this world can add to mental energy without sleep or rest, it is not impossible for Dharani to add to one's intelligence.

From *Amogha-pasa Dharani Heart Sutra*: If anyone is fasting and observes the precepts, and focuses strictly on the reciting Dharani seven times 108, without mixing with any common words, they will surely have the 20 ultimate benefits listed below:

1. The person does not get sick, he feels secure and happy.
2. Even when sickness arises due to previous karma, healing will be fast.
3. The person has a beautiful body constitution, and good complexion.
4. The person earns love and respect from everyone.
5. The person has invisible protection for the five senses (Sight, hearing, smell, touch & taste)
6. Abundance of material wealth that one uses at will.
7. The person's wealth is safeguarded and will not be seized upon by the king or lost through natural disasters.

8. One has success in all actions and plans.
9. Crops and other produce are protected from Dragons, frost, tornado or flood.
10. If disasters happen to the rice crops, recite 7 times 108 on water or ashes and sprinkle it down the rice fields, in eight directions, above and below. Disasters will be eliminated.
11. Evil spirits and Demons cannot harm one's vital energy.
12. One enjoys the happiness, respect and never-ending adoration from others.
13. The person has no fear of his enemies.
14. Any enemies will be quickly subdued.
15. Protection from human and non-human's harm.
16. Protection from witchcraft, voodoos, poisons and spells.
17. Protection from sorrows, reproaches and subjection to indignities.
18. Protection from knife, poisons, flood, and fire.
19. Deities and benevolent Gods are the person's guardians.
20. The person remains forever close to people with compassion and leniency.

Eleven Faced Kwan Yin

From *Kwan Yin's Eleven Faces Dharani Sutra:* "If the faithful good man or woman practices and recites Dharani, the following benefits will be granted:

1. The body has no sickness.
2. The Buddhas of 10 directions grants longevity.
3. Unending properties, food and clothing.
4. Able to subdue the enemies without having any fear.
5. Earning respect and obedience from noble people.
6. Unharmed by poison and evil spirits.
7. Unharmed by all kinds of knives or canes.
8. Will not be drowned by water.
9. Will not be burnt by fire.
10. Will not die suddenly or by unclear causes.

FOURTH: DEFINITE REALIZATION OF ALL WISHES

From *Rites on Kwan Yin's worship*, Rites *on Wen Shou worship*, *Spinning Word On The Crown Sutra* and more than 10 other volumes: "To wish for result, the practitioner needs to use the following:

1. Bow, arrows, cleaver, hammer, hook, string, rosary, bowl, robe... all the monks' belongings.
2. Realgar, Orpiment and other medicine.
3. Mix the soil from the riverbank with soft mud and

shape it into animal species that walk and run: lion, elephant, horse, buffalo or species that fly: chicken, goose, peacock, bird.

4. Mold, paint or sculpt Buddhas, Bodhisattvas or Wisdom King Statues according to one's liking.

Put the above items on the altar, and recite the corresponding Dharani until sparks of fire are emitted from any item. Then either hold the item in the hand or rub it on the body, or ride on it. He will be able to fly and can have his friend fly together with him. People who see them will also be able to fly and journey all over the world. They can visit and make offerings to the Buddhas. They will all live up to one kalpa (an indefinite length of time) and will attain the first of the ten stages of Buddhahood.

If smoke is emitted, take the item in the hand or rub it on the body, one will become King in the Immortal's land and live hundreds of millions years. If hot air is emitted, one will be respected and loved by human and celestial beings. All his wishes will be fulfilled.

Below are the respective levels of achievement: High, Average and Low:

-If the light of fire appears - Support from Deities and respect from eightfold division of guardian Gods - Achieving all from the other Dharanis.

-If smoke appears - Safety inside or out of the home. All wishes fulfilled.

-If hot air appears - Love and respect from human beings, Deities and Demons.

In India, there was one who achieved the High level. He took 500 people with him up in the air. Here, in China, a man named Huai' Nan Wang recited the Dharani while he prepared a medicine potion. The chickens and dogs came by and licked the left over medicine in the cauldron. They were seen up in the air. That's why we have this saying: "Huai' Nan's enlightenment, the dogs barked in the clouds. Wa'ng Qiao becoming Imortal, swords flew in the sky." Such is the power of simple worldly medicine, let alone the indisputable power of the Buddha's Dharani.

From *Magical Transfiguration Petition*: "There are people who deny the efficiency of the Dharani by saying that the idea of people flying in the daylight is pure fabrication. The people who say that have never practiced the Dharani".

From *Great Teacher King Dharani Sutra*: "...or to help him marry the Dragon King's daughter; to make Yakscha his servant, to have authority to go in the palace of Asura. He can recite Dharani to a corpse who will tell him how to find precious metals underground, how to change common medicine into holy elixir, or to show him the directions to the treasure trove.

People seldom hear about Dharani doctrine in the Theravada School. That is why the enlightened sage of the past says:"Apart from the three vehicles, Dharani is really a doctrine for realization."

*Question: If Buddha wants to end greed, anger, and stupidity, why does he make people greedy?

*Answer: The Buddhas have many means beyond one's thought or comprehension to save people. For people that cannot understand the Bodhi Doctrine, they are made to recite Dharani to fulfill their wishes. Through the power of Dharani, which is

certain, their wishes come true, all their sins and bad karma vanish, and they naturally become special and saintly. When a sick child refuses to take the medicine, the wise physician applies the medicine to the mother's breast, so the child can get the milk without knowing he had taken in the medicine.

The *Book of Dharani Sutra* also said that if anyone craves so much for wealth and fame and must resort to flattery to get it, once he hears this Dharani, he would forever have the blessing to gain wisdom.

From *Magical Transformation Petition Sutra*: Even the 10th rank Bodhisattvas do not belong in the realms of Dharani, let alone sentient beings in this samsara (world of life and death).

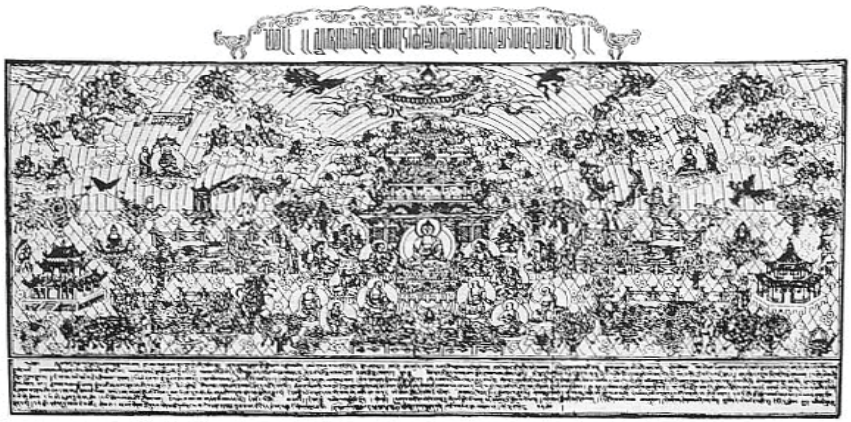
FIFTH: BENEFIT TO SENTIENT BEINGS AND SALVATION FROM DARKNESS

From *Great Precious Immensely Large Palace Sutra*, *Great Compassion Sutra, Crystal Spear Dharani Sutra....* and more than 15 volumes of Sutras say: "If a person sees the Dharani practitioner or hears his voice, or crosses his shadow, that person's ten serious offenses and the five grave sins will be eliminated. He will be reborn in the Buddha's Pure Land. Everything that comes in contact with the practitioner and falls onto others will have the effect of erasing their sins and allowing rebirth in the Buddhas' land or from the lotus flower".

When the Dharani practitioner walks on the road and the wind touches him, then goes on to touch any other beings, their negative karma gets purified and it causes them to have a rebirth in the Pure Lands of the Buddha.

When such a person goes into the water to take a bath and recites the Dharani, the water that touches the person's body gets blessed, and then this blessed water purifies all sentient beings that come in contact with it.

When such a person is on top of a mountain and recites the Dharani, whatever meets his eyes will become purified. If he looks up and recites the Dharani, the raindrop that falls on his face and then touches any other beings, will liberate them. The analogy can be seen with the wind carrying germs and spread deadly diseases when it comes in contact with human beings. Those are only worldly germs, let alone the indisputable power of the Dharani.



The Pure Land of Amitabha Buddha in the West

The *Book of Dharani Sutra* says, “Even when a person blasphemed the Dharani after hearing it, he still benefits. For example, a person may chop down and break, stamp on and

sabotage the Aquilaria (Camphor) trees in the forest as much as he could, the nice fragrance of those trees still stay on him".

Therefore the *Buddha's Crown* Sutra says: "The Magical Transformation Powers of the Dharani gate is truly the highest."

From *Immaculate Peaceful Light*, Amogha-*pasa Bodhisattva*, *The Buddha's Crown*, *Wish-Fulfilling Sutras*: "When a person with bad karma dies, he will fall into the three jails of hell. If the Dharani practitioner calls the first and last name and the age of the dying person and devotedly recites the Dharani, that person's soul will depart from the realm of wild beasts to be reborn in the superior heaven. If the practitioner recites the Dharani to the soil surrounding the grave, or to the lotus flower on the grave or on the dead body, the latter will be instantly reborn in the Pure Land of the Buddhas. In addition, if the shadow of the practitioner is cast upon the clothing or anything pertaining to the dead, or the corpse itself, the latter will be born in the Pure Lands of Buddhas. If the Dharani is copied then put on the skeleton, his soul will be reborn in the heaven's palace".

Therefore, the sage of the past said: "Dust falling down from the practitioner and his shadow allows one to stroll the heaven's palace. His scattering and sprinkling of holy water help the soul out of wild beasts' realms".

*Question: If a dead person had bad karma that led him to the three jails in hell, why would the saying of his name or reciting Dharani to the soil, the grave or to his remains help him avoid sufferings and enjoy Buddha's land? This is hard to believe for the laymen as well as the monks.

*Answer: People can prohibit the voodoos, stop the fire from burning, stop the knife from causing injuries, and stop the

snake from biting. One can also neutralize most poisons. Since the Dharani of the Buddha can do all of the above and much more, of course the Dharani could easily change miseries into happiness.

Zhuang Tzu said: "the sage considers, but does not argue anything beyond the six elements (Heaven, Earth, East, West, South, and North).

The *Avatamsaka (Kegon Kya, Hoa-Yen King) Sutra* said: "Even the 9th stage Bodhisattva does not know about the intelligence and the merits of the 10th stage Bodhisattva, how could anything be known about the Tathagata, who is the King of all saints, the One who holds the Secret Mind Seal? A common person cannot use his ambitious mind to compare and to argue. Look at the fish in the bottom of the well, how can it know the width and depth of the East Ocean? It just has to believe firmly".

From *Avalokitesvara Bodhisattva Secret Store Dharani Sutra*: "The Dharani practitioner will be successful in everything if he has absolute faith."

"The Dharani practitioner also has the power to benefit sentient beings and save sinful souls."

Thousand Ears and Eyes Great Compassion Dharani Sutra:" The Dharani practitioner does not suffer these 15 bad deaths:

1. One does not die from miseries of hunger and thirst.
2. One does not die from being bound and beaten.
3. One does not die from his enemies' plots.
4. One does not die from fights at the battlefield.
5. One does not get hurt by tigers or panthers.

6. One does not get hurt by centipedes.
7. One does not die from being drowned or burned.
8. One does not die from accidental poison ingestion
9. One does not die from being poisoned.
10. One does not die in an insane state.
11. One does not die from being crushed by mountains or fallen trees.
12. One does not die from magic spells.
13. One does not get hurt by wicked Demons.
14. One does not die from chronic severe illnesses.
15. One does not die from his own bad karma.

From *Amogha-pasa* Dharanis Sutra: "The Dharani practitioner has these 8 advantages at the time of death:

1. Avalokitesvara Bodhisattva appears in the form of a monk and comforts the person.
2. The death is peaceful and not filled with agony.
3. At the time of death, the eyes will not roll up, the mouth will not be deformed, the hands will be loose, the legs will stretch out in a relaxed manner; there will be no excrement. The person will not fall off the bed.
4. The mind will remain peaceful, the thoughts in order thanks to right thinking (Samyak-Snoti).

5. The face will not be turned downward.
6. At the time of death, the talent for communication remains endless.
7. After the death, according to one's aspiration, there will be rebirth in the Pure Lands of Buddhas.
8. The person will frequently be with good friends.

From *Kwan Yin's Eleven Faces* Sutra: The Dharani practitioner has 4 good deeds:

1. Buddhas will appear at the time of death.
2. Following death, the soul will not fall into the wild beast realm.
3. Death is not brought by accident or disasters.
4. The person gets reborn in paradise.

Thousand Arms, Thousand Eyes - Kwan Yin

SIXTH: MOTHER OF ALL BUDDHAS TEACHING THE VIRTUES OF THE ORIGINAL VOW

All Buddhas were born from Dharani.

From *Immensely Large Palace* Sutra: “Dharani is the mother of Buddhas; it is the seed-syllable of the Buddhas. Without Dharani, there will be no enlightenment. The three stores of Sutras originate from Dharani”.

The Supreme Mahayana Precious King Sutra talks about 4 kinds of vehicles:

1. The vehicle of the Intellectuals (Sravaka-Yana)
2. The vehicle of Prateyka- Buddhas (Prateyka-Buddha -Yana)
3. The Broad and Great Vehicle (Maha-Yana)
4. The vehicle of the Supreme Diamond. This is the Store of Dharanis.

From *Magical Transformation Petition*, “Thousands of lineages, and thousands of sects come from Mt. Ji' Shi', in Gu`n Lu'n; 12 chapters of Sutras comes from the store of secret Dharani Sutra, thousands of virtues also come from Dharani. This means that every word of Dharani is the formlessness doctrine where all virtues originate”.

-*Store of Rituals for Dharani Recitation Sutra*: “OM comes from the formlessness doctrine”.

Magical Transformation Petition: "The realm of the formlessness doctrine is composed of Dharani. Dharani is also called the three stores. It contains all the virtues. Dharani has everything: Precepts, Stillness, and Wisdom. Thousand of virtues are contained in the six paramitas (perfections), and in the three studies (Doctrine, Discipline, and Metaphysics). The Dharani is the summary of all virtues. Any other doctrines are its tributaries."

*Question: The above Sutras say that Dharani is the meditation store, bringing about hundreds of thousands of Samadhi. It also says that Dharani contains the three stores, which includes all the schools of meditations. Why are today's practitioners not allowed to recite Dharani?

*Answer: There were stories from India and China about virtuous Zen masters who always performed good deeds. Would they not recite the Dharanis, which are the formless subject for meditation, the heart seal of Buddha?

Sitatapatra Dharani has this versified text: "The opening of the formless school of meditation brings about gradual observation and revelations on the Diamond Samadhi." or "The excellent instruction of yoga transmits the seal of the heart. The Great Vehicle parades the gate of all inclusive Dharani."

Nagarjuna Bodhisattva, the 14th founder of the Hindu Meditation Sect, copied and summarized the Sutra of Dharani to teach the world the "Cundi Dharani" (a Buddha's name).

Zen Master Ichigyo, a saint in China praised the powers of Dharani.

Zhi` Zhe, an enlightened Zen master taught the rules and ritual of Dharani practice. When anyone asked the Zen Master Qi` Fu' about the supreme vehicle, he taught him to recite Dharani. So it is not true that past masters forbid the recitation of Dharani.

In addition, the Sect of Meditation (Zen-Shu, Ch'an-Tsoung) says: All doctrines are the nature of Buddha. Is it not?

There are meditation masters or preachers who are jealous and afraid of losing their advantages when they see the broad transmission of Dharani. Therefore they said things against it.

All who did that either in the past or present had to be cautious about the retribution of karma. Although it has been said that despite ill speaking of Dharani, it still brings benefit, but this benefit is delicate, and that blaspheming is usually punished because Dharani is the Buddha's Mind Seal. It is protected by numerous kings, Deities, and Dragon Gods. A wise person should be careful about this.

SEVENTH: THE DIAMOND GOD'S PROTECTION TO ALL WHO CULTIVATE THE WAY

People from the four corners of the world only need to understand language. They can recite the Dharani in a respectful manner when they walk, stand, sit or lie down. Reciting Dharani eliminates worries, gives safety and peace to the person without him having to understand the doctrine such as the case of the sick person taking the medicine to cure the sickness without thorough understanding of medical texts.

From *Prajna Petition* Sutra: “Dharani is like effective medicine, it is the holy water that cures all sicknesses; drinking it gives safety and happiness.”

The *Buddha's Crown Dharani* Sutra says, “People will have enough of what they need even if they are not vegetarian or receiving any precepts. People still get the fruit of realization even though it is at far. Disasters will vanish, and good things come within reach. Self-cultivation can save others. From the law of cause and effect, one can achieve everything”.

Heaven General

From *Mantrala Petition*: “Whoever recites the Dharani of Buddha, will become one with Buddha. If one recites the secret words of Bodhisattvas, which life and death realms can he not avoid? Which Nirvana can he not reach?”

There are other ways to practice the Way. However one must first thoroughly understand the doctrine of Buddha and must be able to know his own nature before practicing it. This is the right virtue. Not realizing the doctrine and attempting the practice is not the right virtue. For a sick person to study medicine and know the nature of the drugs before he can use it for himself is very hard to do. Such case is only one among thousands. Dharani subject contains the vast merits and can lead people quickly to enlightenment. Thus Dharani is the essential Way”.

Tripitaka master Yi Jing says, “One only needs the help of Dharani to go to heaven and ride a Dragon or to command a hundred Genies”.

*Question: By exoteric teaching, one begins by having faith; from faith one achieves knowledge; with knowledge one can successfully cultivate the Way. However, Secret teachings say that no knowledge is needed. One only needs to recite Dharani to attain the fruit of realization. This is beyond the common rules, and it is hard to believe.

*Answer: Even though the sick person does not understand the formula of a miraculous prescription, just taking it can still cure him. Why can it cure him while he has no knowledge of the medicine?

In the same way as the medicine of this world is effective even though we may not understand how it works, so too is the Dharani of Buddha effective even though we may not be able to fully comprehend it. Buddha's teaching is hard to understand with the mind alone. There is a definite difference between exoteric and Secret Teachings; therefore one cannot be used to explain the other.

From *The Beginning of Faith Petition*: "To compress the strings at the neck of the guitar and tune it at the same time or to sit by the tree and wait for a rabbit are equally foolish. Having faith and cultivating it will bring faster result. Without faith it is wasting time in vain.

From *The Great Compassion Heart Dharani Sutra*: "Reciting Dharani will have realized all the wishes with the condition that there is absolute faith. If doubt arises, all efforts of cultivation through million of life cycles will be in vain. One can never get close to the Triple Jewels". "Dharani eliminates fear. Heaven Dragons and benevolent Deities always safeguard the person's pupils in his eyes and his life. If he sleeps alone in the mountain or deserted field, Deities will take turn to guard and prevent all disasters. If there is war and looting that causes him to

A God (Heaven Spirit)

run away to another country and get lost, Deities and the Dragon King will redirect him. If there is drought or lack of fire in a desolate place, the Dragon King will produce fire and water for him." That is why it is said that if one has the merciful support of the Celestial Dragon, Deities and Saints; one will experience thousands of Samadhis within a short time of practice.

Most Sutras in the Secret Store say that the Dharani practitioner has countless Dragons, the eightfold division of Deities and the Diamond God to protect him during his four noble postures (walking, standing, lying down and sitting).

The *Great Buddha's Crown Dharani* Sutra says: "If one is confused, but continues to recite Dharani, there will be eighty four thousand Genies, countless Diamond King Bodhisattvas and their relatives giving their protection day and night, making it impossible for the Ghost King to locate him, and keeping small evil spirits within 10 Yojanas. If the ghost's relatives try to bring any harm to this good person, the Diamond Gods will use the diamond pestle to break their heads into pieces as small as dust. They will help this person complete his work as he wishes". From this it is said: eighty four thousand diamond Gods follow and protect the practitioner in his walking, standing, lying or sitting down.

Most Sutras from the secret teachings emphasize the support and protection for the Dharani practitioner. To know more, please read the teachings in the Dharma storehouse.

EIGHTH: UNION WITH BUDDHA AT THE TIME OF DEATH

When the Dharani practitioner's life is ending, all actions done by his body, speech and mind, either good or bad, become the doctrine of innumerable merits.

The *Sitatapatra* Sutra says: “After reciting the Dharani 18,000 times, one achieves the samadhi of formlessness and one's name is “Self Existing Sturdy Diamond Pillar”. One is called Buddha among human beings. Even when one uses bad words to scold or to insult, it is not considered wrong. To the Deities, those are the marvelous sound of Brahma.

The *Great Compassion Dharani Sutra says*: “Whatever the Dharani practitioner says either good or bad, all the celestial Dragon hears is the sound of pure doctrine”. Another text says, “Just like magic alchemy transforming metal into gold, Dharani transforms a person into a saint”.

From the *Magical transformation Sutra*: “Dharani will turn the three karmas of the practitioners into the karmas of Buddhas. Therefore, the Buddhas in the 10 directions of the world will support him”.

NINTH: HAVING BOTH EXTRA AND SELF-STRENGTH TO REACH ENLIGHTENMENT

Exoteric teaching considers a strength from outside (external power) and an inner strength.

From *Essay on the Ten Pillar* and *Contemplation on the Buddha's Realm:*

1. The gate of self-strength

This gate is the practicing of the six cardinal virtues and other numerous virtues. This is difficult and is compared to walking a thousand miles. One will be slow to reach the destination.

2. The gate of extra-strength

This practice involves calling on the Buddha's help. This is easy to do, and is compared to sailing downstream with favorable wind. The result is thus faster.

Secret Dharani have both strengths:

From *Mahayana Precious Solemn King Sutra*: "Everyday, the Dharani practitioner gets all the perfections and merits".

From *Great Buddha's Crown Recitation*: "One claims to be a vegetarian or claims to observe moral precept when it is not true. Such a person, once hearing the Buddha's Transcendental Dharani, can attain the rank of Prateyka Buddha.

The Four World Guardian Gods

From *The Buddha's Crown Petition*: “Bodhisattva virtues are achieved depending on one's practice. Without practicing any virtues and yet having them all is due to the power of Dharani, which contains all virtues. This is true.”

From *One Word Dharani in the Dharma Ending Stage Sutra*: “When I enter Nirvana, my body will become this Dharani.” This means the gate of extra-strength.

From *Great Precious Immense Palace Sutra*: “Even though I have practiced the ascetic way through countless cycles of life, I did not get enlightenment. From hearing the Dharani I became enlightened as my virtues have increased correspondingly.”

From *Invocation from Five Words Dharani Sutra*: “The strength of the Buddha's original vow manifests holy deeds”, and “One will become enlightened without having any good deeds or having gone through the hardships of practice in many life spans.”

From *Great Magical Transformation* Sutra: “Dharani is the great indisputable vehicle, helping one become Buddha with spiritual powers”. This means if one practices with methods other than Dharani, it is like riding a goat to travel thousand of miles, thus taking a very long time to arrive. Using the Dharani is like covering thousands of miles with the supernatural force thus reaching destination in a split second of a thought. The destination is the same; the method could be either faster or slower. Other methods are like grinding the stone to get to the wish-fulfilling jade, while Dharani gets it easily with supernatural power.

From *Magical Transformation Petition:* “The Bodhisattvas cultivate the ascetic way and practice difficult virtues. They can be as difficult as trying to put out a fire set on oil. They may be

practiced through countless cycles of life without attaining enlightenment. If one cultivates Dharani properly, he will achieve enlightenment in one lifetime. In addition, the Dharani helps to free one from worries or bondage and attain high position.

Great Teacher King Sutra says: "If one does not practice according to the secret key of Dharani recitation one cannot fully succeed in the supreme Bodhi Realm."

TENTH: EVEN THE BUDDHAS, TATHAGATAS PRAY FOR MORE LEARNING

From *Mahayana Precious Solemn King Sutra*: "Even the Buddhas themselves aspire to learn Dharani. Should the common people not be reciting it also?"

It says: "Avalokitesvara' Dharani- (Six Words of Wisdom Dharani) is hidden even to all the Buddhas. How can a Bodhisattva at the human level understand it?"

To such an extent it is said: "The Buddha on the lotus flower has already become Buddha, he then devotes himself to studying with other Buddhas, wishing to obtain the Six Words Dharani of Great Wisdom."

*Question: If the Buddha has adequate intelligence, why doesn't he know Dharani?

*Answer: There are three intentions

1. It is to emphasize that this Dharani is the extremely profound teaching that brings victory, and should be respected as

such. Therefore it is said that even the Buddha does not know and must seek to learn more from it.

2. The Buddhas mentioned are in the exoteric doctrine such as the Arhat or the Prateyka Buddhas. The highest-ranking position in the Sutra School (exoteric teaching) is not able to understand the supreme encompassing doctrine of Dharani that belongs to the Great Vehicle system (esoteric teaching).

3. The nature of Secret Buddhism Dharani is supreme perfection. It is a Dharma that gives full perfection of achievements. As explained in the Commentary on the Mahayana essay, “Even the Buddhas cannot attain this Dharma of supreme perfection.”

*Question: Why can't the Buddha achieve the perfect enlightenment?

*Answer: The perfect enlightenment is the Dharma of fundamental nature, which is beyond the law of cause and effect. Therefore the Buddhas cannot achieve it by practicing human virtues and eliminating obstacles but only by grace. Therefore they must pray to achieve it.

Venerable Xia'n Sho`u said: “The Dharma of supreme perfection is the Realm of Ten Tathagatas.”

The above ten subjects generally outlined the Secret Scriptures as extracted from the Sutras and not from anyone's own knowledge. The scientific minded person should carefully consider this.

Chapter IV
Practices Leading To Enlightenment

Secret Buddhism teachings are like any other Buddhist sect. It has 2 aspects: Theory and Practice. In terms of secret sect, it is the Form of Teaching and the Form of Application. The Form of Teaching is the deep meaning behind the Form of Application as taught by the Buddhas and Bodhisattvas. The Form of Application includes practices in mantra chanting, forming Mudras, altar setting and offerings. One must follow strict rules and cannot do whatever comes to mind in performing the rituals.

The disciple of the Way should study both aspects without giving more importance to either one. Without studying the teachings, one cannot understand the meaning of the application to perform correctly. Without studying the application everything becomes pure theories. The doctrine can be learned from books and from Sutras but a guru or a master of Secret Buddhism must teach the application.

Beside daily routine practice, essential practice of Secret Buddhism is the meditation on the Three Secrets. There are many different meditation techniques based on the level of each person and their preference. However, all secret meditation techniques emphasize focusing on the spirit of the Bodhisattva's vow before allowing one to choose his own method. That is why thorough knowledge of the precepts and the ability to eventually keep all of them are beneficial to the yogi.

I. The Precepts

During his time on earth, Buddha formed many precepts to teach people with various capacities. When Buddha entered Nirvana, his disciple Upali stood up to read the Buddha's precepts to the first council gathered there to collect the Buddha's scriptures.

Later on, the original Buddhism gradually divided into many sects. Each had their own book of laws that were primarily based on the four major precepts and the three groups of precepts to cultivate purity (Precepts on rites, good deeds and being beneficial to others).

According to Buddhism, karmas determine our lives. There are three kinds of karmas: action, word, and mind. Keeping the precepts helps purify karma.There are many precepts for different levels of cultivation, from beginner to advanced such as: The Forbidden Five, the Eight Rules for Vegetarian, the Ten Good Actions, 250 Rules for the Bhiksu (monk), 350 for the Bhiksuni (nuns), and the Great Precepts or the Bodhisattva Precepts. Passive and self-serving precepts used to avoid sins belong to the Small Vehicle School. They are: The Forbidden Five, the Eight Rules for vegetarian, the precepts for the Sadi and Sadini (beginners) Bhiksu, and Bhiksuni.

Sakyamuni Buddha

Active and altruistic precepts belong to the Great Vehicle School. They are the precepts for Bodhisattva mentioned in the

Brahma Net Sutra; the three groups of Precepts for Cultivation of Purity belong to Great Precepts of other sects.

A. THE FORBIDDEN FIVE AND THEIR PRACTICAL BENEFITS

1. No killing of living species. This precept helps one avoid cruelty, helps one stay out of jail in one's lifetime, or fall in the evil paths (hell, hungry ghost and beasts realms) in the next life.

2. No adultery. This precept helps one avoid conflicts between families, scandal or fights brought by jealousy.

3. No stealing. This precept helps one avoid jail in one's lifetime and karmic retribution in the next life.

4. No telling lies. This precept helps one avoid contempt from others and helps one to have more intelligence.

5. No gambling-smoking-drinking. This precept helps one avoid getting into debt and have savings. It helps one avoid sinful actions when he is intoxicated and help him avoid contempt from others.

B. THE EIGHT RULES FOR VEGETARIAN

They are the above Forbidden Five plus these three:

1. Not to sleep on a beautiful, luxurious bed.

2. Not to play music or listen to opera.

3. Not to use adornments or perfume.

These are the 8 precepts that the Buddha had for lay disciples to practice just as the monks.

C. **TEN PRECEPTS** (for Sadi and Sadini)

The above 8 plus these two:

1. **Not to have gold, silver and money.**
2. **Not to eat at the wrong time.**

The 10 precepts are the foundation for the one entering monk hood. They must work on good deeds to eliminate bad action.

The five, eight, ten precepts belong to the Small Vehicle. The first four: killing, stealing, sexual misconduct, and lying are serious unpardonable offenses by the Small Vehicle. The Great Vehicle allows redemption through repentance from the doctrine of the Middle Way.

Drinking is another basic precept as it causes one to break the other four. The Forbidden Five are fundamental precepts for laypeople as well as monks, and for both Small and Great Vehicle.

D. **PRECEPTS FOR BHIKSU AND BHIKSUNI**

-**Parajika**: (4 precepts for monk; 8 precepts for nun)

Breaking these 4 precepts: killing, stealing, sexual misconduct and lying result in banning from Buddhism

-**Sanghavasesa**: (13 precepts for monk; 17 precepts for nun)

Breaking these rules is compared to having damaged one's five sense organs

-**Nissaggya**: (120 precepts for monk; 208 precepts for nun)

Breaking one of these rules results in hell after death

-**Patidesaniya**: (4 precepts of monk, 18 precepts for nun)

Breaking one of these rules can be redeemed. Repentance is allowed by confessing to another monk

-**Dukkata**: (100 precepts for monk; 100 precepts for nun)

There are so many precepts; most are trivial ones that need to be observed every hour and minute of the day.

E. **BODHISATTVA PRECEPTS-OR THE MAHAYANA PRECEPTS FROM THE BRAHMA NET SUTRA** (10 major and 49 minor ones)

The Ten important ones are:

1. **Not to kill for pleasure.**
2. **Not to steal or rob.**
3. **For monk: Not to have sex with women. For lay disciple: Not to commit adultery.**
4. **Not to lie with intention.**

5. **Not to buy or sell alcohol.**
6. **Not to talk about others' errors.**
7. **Not to praise oneself and put down others.**
8. **Not to be difficult in giving out the Dharma and insult the one who ask for it.**
9. **Not to be angry and refuse to listen to advice.**
10. **Not to offend the Triple Jewels.**

Breaking one of these ten rules is a serious offense. Breaking one of the forty-nine minor rules is pardonable.

F. MAHAYANA PRECEPTS OF THE SECRET SECT

(Revelation of Magic Principles Governing Bodhi Heart Bodhisattva Precepts)

In central India country of Magadha, Rajagraha City, at the Nalanda Forest of Bamboos monastery, there was a Tripitaka monk named Dubaca, or Subhakarasimha. He was from a generous and noble family of Ksatrya lineage, an expert in the doctrine of the Great Vehicle. When he came to China, he discussed the Great Vehicle in depth and analyzed its essential points with Zen master Ji`ng Xi'an at the monastery Hu`i Shan in Co`ng Yue. The dialogue of Dubaca had opened the people's eyes and converted them to Buddhism. His exposition contains the requirements to receive the Revelation of Magic Principles governing the Bodhi Heart Bodhisattva Precepts of the Secret Doctrine, which has been transferred up to this day. The following is a general outline.

1. The subject on paying homage.
2. The subject on offerings.
3. The subject on repentance.
4. The subject on taking refuge with the Buddha.
5. The subject on making the Bodhi Vow (Vow to become Buddha).
6. The subject on protection from dangers.
7. The subject on respectfully inviting the master.
8. The subject on the supernatural doctrine.

   (Three groups of precepts on cultivation of purity: precepts of rites with its 10 precepts to avoid cruel actions, precepts on good action and precepts on being beneficial to others).
9. The subject of keeping the precepts.
10. The subject of cultivation of the four salvations.
11. Ten Major precepts (just for Secret Buddhism).

II. Appendix

Although the practitioner has received the Bodhisattva precepts, it is better that he also receives the precept and doctrine on the awakening of the heart of purity and the passionless nature of Buddhas to enter the gate of samadhi. This doctrine on precepts is itself the secret Dharani that Buddhas has used to come to the sea of "All Knowing Mind". It has been kept secret so far. The following are some of the essential revelations for the person that has affinity with the secret doctrine.

First Dharani: (.....)

Reciting this Dharani 3 times allows entrance to the forbidden peaceful realm and to listen to other secret doctrine and all the rules governing the serenity of Bodhisattva.

Second Dharani: (.....)

Reciting this Dharani 3 times 108 (324) allows one to make the vow to reach enlightenment and to become Buddha without fail.

Third Dharani: (.....)

Reciting this Dharani 3 times 108 allows one to get all the precepts and the wisdom of Buddha.

Fourth Dharani: (.....)

Reciting this Dharani 3 times 108 allows one to attain the rank of Abhisekha master. He will be able to understand the secret doctrines. He will be able to receive and practice all the subjects on stillness.

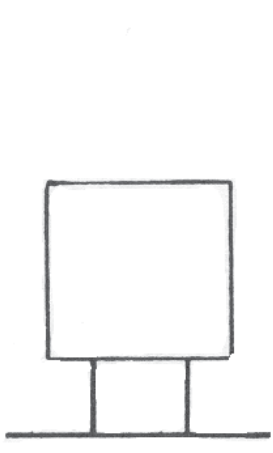
(Subhakarasimha Tripitaka on Receiving the Precepts of Redemption and Essential on Meditation)

III. THE PRACTICE OF THE FIVE ESSENTIAL DHARANIS

First stage: Recite the Dharanis for 100 days (each session 108 times).

Second stage: Recite the Dharanis for one year (each session 5x108=540 times).

Third stage: Recite the Dharanis for 3 years 3 months 3 days (each session 5x108= 540 times).



Mandala Mirror

Chunti Mudra

On the 15th day of the Lunar month, stand in front of Buddha's statue and a mirror that has never been used, form the Cundi Mudra and recite 108 times the Five Dharanis.

Next, sit in the full or half lotus position in front of the "Mandala mirror" and silently pray as dictated by the rituals of Secret Buddhism.

A. RITUALS TO PAY HOMAGE TO THE BUDDHAS IN TEN DIRECTIONS, AND THE TRIPLE JEWELS (Buddha, Doctrine, Sangha)

1. I sincerely pay homage to Mahavairocana Buddha (the Creator) (1 bow)
2. To the blissful Precious Body of Vairocana (1 bow)
3. To all the Buddha's Incarnate Bodies (1 bow)
4. To all the miraculous Dharani Doctrine (1 bow)
5. To all the Bodhisattvas having both Blessings and Wisdom as numerous as the waters in the ocean (1 bow)

B. THE FIVE-DHARANIS RECITATION

Form the Cundi Mudra and silently recite the full Dharani 108 times:

OM LAM – OM XILAM – OM MANI PADME HUM – OM ZHI LI, ZHU LI, CUNDI SVAHA – BO LAM

C. OFFERINGS THE MERITS FROM RECITING DHARANIS

1. Prayer for a Peaceful Rebirth

To the Triple Jewels and the majestic Deities who support the one who prays, the Bodhisattvas and Shravaka, Brahma Indra Tchaturmaharaja, the eight fold division of Deva Naga, the Dharma protector, the King of the Deities, and to all compassionate Gods, please acknowledge that as a disciple, I sincerely recite Dharani and wish to offer these merits to all the souls that have died from injustice or from sudden death, and to those who wandered in the mountain and forest or desolated villages to be liberated and reborn in the Pure Land of the Buddhas.

2. Secondary Prayer

As a disciple, I pray to eliminate bad karma. I pray to banish all evil spirits, cruel ghosts and Demons, all attachments, separations illusions and delusions, all the spells, diseases and accidents.

3. General prayer

I pray for safety and peace in all four seasons, for abundance in the world, for more blessing and intelligence and for the fulfillment of my wishes.

Namo PUNYATARA Bodhisattva

(Chinese: Gong De Lin Bodhisattva- the Bodhisattva whose merits are as numerous as the trees in the forest)

(Reciting 3 times, bow down 3 times)

IV. SEVEN KINDS OF MEDITATION IN SECRET BUDDHISM

Research on meditation from different religions, schools of philosophies, or from various sects, reveals an exciting, but difficult subject that surpasses the scope of this book. However, the main methods of meditation of the Great Vehicle can be summarized in the following seven groups.

1. Meditation by observation of the breath

According to the Oneness Principle of the Heart and Breath, if we can control the breath, we can harmonize the heart. The practice on controlled breathing is the best method to enter Samadhi. The most common method is counting the breath, following or holding one's breath. The first method is safer and easier. Zen masters strongly recommend this method, which was practiced over centuries. With this method one does not have to depend on the guidance of a Guru if he understands basic breathing techniques and principles of Yoga.

In Meditation

Monk Zhi`Kai, the first founder of the T'ien T'ai sect of China explained the "counting and following" breathing technique in his famous book "The Gate to the Six Wonderful Doctrines" (or Six Wonderful Ways to Enlightenment).

2. Onepointedness Yoga

This method looks simple, but is in fact difficult. Many Gurus advise that first and foremost, the practitioner must be somewhat skilled in the breathing technique before starting this method; otherwise he will feel that this is too difficult, and will become frustrated. The practice of focusing on an object in front of the practitioner is safer than but not as effective as to focus on a certain point of the body. This latter method definitely leads to extraordinary unusual results, and a special spiritual experience. For instance, focusing on the middle of the eyebrows gives the experience of light, and focusing on the navel gives the experience of serenity and happiness. Focusing on the heart summons all active energies together and leads to the experience of peacefulness. The experts in Secret Buddhism confirm that every center in the five psychic points (Chakras) of the body has its special function and effectiveness that only a proficient guru can thoroughly explain. Detailed documents on this subject can be found in the literature of Tibetan Secret Buddhism.

3. Visualization Yoga

One of the best methods to control the mind and one's energy is visualization of an image with closed eyes. This is difficult because the image is constantly moving and blurred. Secret Buddhism specially emphasizes its usefulness and applies it in almost every form of meditation. There are hundreds of ways of visualization for different purposes and applications. At the beginner level, one learns to focus and concentrate on an object that is outside of the body and create a mental picture of it. A higher level is to visualize an object orbiting in a limited area in the body. It is best for the beginner to focus on a detailed image as a way to train his wandering mind and for the advanced to

focus on a simpler one. Highly advanced practice consists of mentally holding the image of a very large object in a tiny space. Many Tibetan practitioners can visualize a large Mandala within a small pea. Therefore, visualization can stimulate vivid hidden potentials of the mind and can lead to a higher state of Samadhi.

4. Mantram Yoga (chanting of mantra or Magic Formula)

The practice of visualization uses the mind's eyes in meditation. Mantram yoga uses the mind's ears. Either sound or sight could lead to Samadhi. The chanting of a prayer or mantram, calling upon a Buddha's name or the chanting of a single sacred word as “Om” or “Ah” is widely practiced in the East. Although Buddhism does not emphasize the importance of sound as much as Hinduism, the Yoga of sound has always been one of the pillars of meditation in Buddhism. It was widely practiced by monks and lay worshippers at all levels. Its popularity is due to these three reasons: It is easy and safe, it is based on faith, and it satisfies the need of religion for the masses.

5. Physical Yoga

Generally speaking, the most direct method among others to achieve Samadhi is the meditation on stillness. However it is not the only method. There are certain kinds of exercises that can also lead to Samadhi, such as the famous Tai Chi Chuan from China, invented by Zhang San Feng, a great master in the Ming dynasty. It is a wonderful practice and can be compared to the uniqueness of Shao Lin Kung Fu of Secret Buddhism. These practices stimulate infinite power within the individual. The immortals and saints revealed these martial arts which are a very gentle practice, ingeniously designed to bring one's passive and

active energies into full harmony, resulting in peaceful feelings and leading to Samadhi.

There is another special method of meditation created by religious masters. With this practice, the practitioner wakes up his Kundalini (source of energy) in a few days, with special movements of his two thumbs. This movement is kept secret and is mysteriously revealed to the practitioner when he achieves a certain level of spiritual advancement.

Generally speaking, Buddhism does not emphasize this method in meditation. However, Buddha not only did not reject its usefulness, he used it under certain conditions as a very good way of auxiliary practice.

6. Contemplation Yoga

This is the most important of the five spiritual meditation practices mentioned above. Many Buddhists practiced the doctrine of "The Four Countless Virtues" to nurture good thoughts for all, and to reduce conflicts that cause misfortunes between men. This practice must come first before one attempts any other methods. In Tibet, the hymns on "The Four Countless Virtues" are recited and meditated upon prior to any practice. The lack of spiritual preparation, training on good thoughts and adoration, will not bring any good results for any kind of meditation. It can even lead to the wrong way. Practitioners who do not achieve enlightenment after a long period of meditation will find out that they are lacking in spiritual cultivation. They will then return to the basic practice of "The Four Countless Virtues", the Bodhisattva's Vow, and the use of prayers, prostration and adoration to complement their practice. This is

the basic practice for anyone who is serious in reaching enlightenment.

7. Self Realization Yoga

This is the so-called undemanding meditation practice of the Zen and Mahamudra sects. It is a meditation that has nothing to focus on. It is the sudden and wonderful response of the mind, the essence of all doctrines. For the ones who have not yet entered its door, this is the most difficult way. But for those who have entered, it is the easiest way. All other practices are only preparations for this one. The essence of this practice is to gain insight into the true nature of the mind, to realize the nature of the mind, or to at least catch a glimpse of it. Once it is known, one can easily identify with it at any time and place. In action or in quietude, the consciousness of extreme perfection is ever shining. Even though there is still a long way to go following the realization of self, the sages of Buddhism considered this first realization most important. Once a practitioner enters the "Gateless Gate", meditation is no longer a practice or effort but is as natural as life itself. To obtain this "Gateless Gate" stage we must diligently practice this meditation by following the way of Zen, or the way of Mahamudra sect (Tibetan Book of the Great Liberation and Tibetan Book Yoga and Secret Doctrine Book, Volume II of Evans-Wentz).

CHAPTER V
The Fruits of Cultivation

I. Auspicious Dreams

O Subahuh! The reciting of the mantra must not be too slow, too fast, too loud or too soft and must not be interrupted by talking or listening to others. One must concentrate to avoid making any mistakes. The cultivation of Dharani and the performance of good deeds through making offerings, paying homage, reciting hymns and adorations should be done continuously day and night like the continuous flow of water. When disturbing thoughts arise, refocus right away on the mantra, on the Buddha statue or form the Mudra. The follower of Vipas-yana focuses on the tip of his nose or in the middle of his eyebrows to gradually train the mind to be calm under adverse situations. This is called the achievement of the Virtue of observation. The Yogi practices the same way. If he is able to be at peace under adversities, he is said to achieve the Clear Mind. Therefore to achieve enlightenment, one must focus on one condition. When the mind is so trained, happiness naturally results. Happiness lightens the spirit, pacifies the heart and induces feelings of safety. From this feeling of security one can recite Dharani with absolute faith and doing so erases all bad karmas. This in turn induces serenity that leads to Achievement of the Dharani. The Buddha said: "All the victorious Dharmas for happiness are in the celestial and human realms. If the Dharma fails to be victorious, it is because the mind is polluted, which leads to the sufferings in the three jails, and to the miseries of poverty. If the mind is truly pure, one would be separated from the elements of earth, water, air, fire, birth, ageing, sickness and

death; his mind is not bound by duality and he can enter the quiet realm of liberation. And as his mind is now quiet, he can practice the Dharani doctrine successfully. One will be able to avoid the temporary and ever-changing happiness. All doctrines are born from the mind; they are not born from time, from nature or from the ego. They are not self-created or born without cause. Because of ignorance, human beings are kept in the wheel of reincarnation. The life we see is made up of illusory combinations of the four elements called Forms. We are not Forms and Forms are not us. Therefore the four remaining aggregations are also empty (sensation, perception, impression and consciousness). The impermanent Form is like a bubble; Sensation is like a reflection in the water, Perception is like hot air. Impression is like the banana on the tree and Consciousness is like delusion. This is how all things should be viewed. Any other view of the doctrine is wrong".

Subahuh, in addition, if one recites Dharanis enough times one should know that the achievement of an Arhat rank is close. Why so? Because in the dreams, one will see one or many of the following transformations: Walking up the steps of a tall, beautiful palace; or up the top of a high mountain; or climbs up on a big tree; or rides a white horse, a white tiger, a rhinoceros, a white elephant, a white buffalo or a yellow buffalo. One hears loud sounds of thunder from the vast emptiness, or voices preaching the Dharma.

Receiving money and wealth, garlands of flowers, beautiful clothes in five colors, wine and meat, all kinds of juicy fruits, lotus of blue, yellow, red and white colors, images and relics of the Buddha, scriptures of the Great Vehicle Buddhism, camel, young calf, a full cart of materials, a feather whisk, sandals, swords and knives, fan made by the peacock's feather, gold and gem necklaces, beautiful and virtuous women. In his dreams, he

is sitting and eating in an assembly of Buddhas, Bodhisattvas and saints, meeting with his parents and receiving jewels, or lying down on an ivory bed with white clean mattress and sheets, crossing an ocean, or washing up in a big river, large ponds and lakes. He is entering a temple, a tower or a monk's room. He is in an assembly listening to the Buddha Dharma, seeing Buddha sitting on a jewel seat, lecturing to the human and celestial beings in the eightfold division, seeing Prateyka Buddhas lecturing on the doctrine of the twelve linked causations, or a saint talking about the four fruits of practice, or a Bodhisattva preaching the doctrine of the six Perfections, or the Great Energy Celestial King preaching the doctrine of bliss in heaven, or Upasaka preaching the doctrine of detachment of the world, or Upasaki preaching the doctrine of detachment from woman's attraction. In his dreams, he sees a king, or powerful Atula, or a virtuous Brahman, or a noble handsome gentleman or noble virtuous ladies, or a righteous kind and wealthy person. One sees his family and himself being reunited. He sees a saintly ascetic and other saints reciting Dharanis or displaying their magic. One is swallowing the sun, the moon and floating in the ocean while living beings drift into one's belly. One is drinking the water of the four seas and riding a Dragon, which spouts water all over the four great continents, or is flying up and sitting on Mt. Merou where he receives homage from the Dragon Kings of four continents. He is walking in the middle of a blazing fire, or seeing a woman hiding herself in his body.

O Subahuh**!** When the virtues of the practitioner are almost completed, there will be such wonderful dreams to indicate that his achievement will be in the next fifteen days to a month. It is impossible to tell all the numerous dreams of the Dharani practitioner, I can only briefly summarize as such. If one is

persistent in the cultivation, the very high realm will be realized (Subahuh Sutra).

II. The Fruits of Cultivation

If one successfully practices this secret art, all his wishes will be fulfilled. His faith will be strong. He will realize the ultimate and marvelous doctrines that lead to the mind of no attachment and discrimination. He will know everything about a person up to three generations. Buddhas and Bodhisattvas will appear and initiate him into the fundamental doctrine that creates all Dharmas, and clarifies the true nature of the Ego doctrine. At this stage the yogi can transform himself into many appearances. He may appear as Ucchusma, (Diamond King of Great Anger) who subdues all that is hard to subdue. He may appear in great brilliant aura to save beings and to benefit them greatly. He will thoroughly know all Dharanis, Mudras, and Mandalas. He will become the Victorious Great Dharani King. He will have eloquence in debating on all dharmas. All the fierce yaksas, the ghosts and their relatives will be his invisible bodyguards at all places, day and night leaving no chance for any beings to harm him.

The Dharani practitioner based the actions of his body, speech, and mind on the right doctrine, and by having no ego. As such he has the compassion and support of the Buddhas. All Brahmadevas, Sakra Devanam Indras, and all the Devas in this world as well as the guardian Devas of the ten directions will constantly keep guard day and night to secure him in his walking, standing, lying, or sitting postures (The Buddha's lecture on the Ultimate Wonderful Basic Supreme Wisdom Of All The Titles And Meanings Of The Secret Samadhi Doctrine).

III. Nine Ranks of Achievement from Dharani Practice

Upon successful cultivation, one will achieve one of the following nine ranks:

1. LOW RANK:
    a. Lowest: Ability to subdue all people, germs, wild beasts and evil spirits. Fulfillment of wishes. Heaven Dragons often visit the person.
    b. Average: Ability to command the eight fold divisions of Heaven Dragons. Freedom to go in and out of Asuras and Dragon's palace.
    c. Superior: Achievement of the Immortal Way (Rishi.). Ability to fly and be at ease in the sky or on the ground. Achievement of all things in or out of this world.

2. MIDDLE RANK:
    a. Lowest: One becomes a king as mentioned in the Dharani of the Immortals. One's blessings, merits and intelligence are unsurpassed in the three realms of heaven.
    b. Average: One has supernatural power to come and go in different worlds and becomes Tchakravartin King whose longevity is one lifecycle.
    c. Superior: One is recognized to attain the 1st position of the Bodhisattva and up.

3. HIGH RANK:

   a. Low: Achievement of the fifth position of Bodhisattva and upwards.

   b. Average: Achievement of the eighth position of Bodhisattva and upwards.

   c. Superior: At this stage, the Three Secrets become the Three Bodies - Achievement of the Supreme Enlightenment in one's lifetime.

This is the summary of the nine possible ranks achieved through cultivation by secret teachings.

Chapter VI

Dharani – Mudra - Yantra – Mandala and Magic Circles of Secret Buddhism in China – Tibet – Japan and Cambodia

I. SIX LETTERS DHARANI KING SUTRA

Shi Yi recorded in the Liang Dynasty Thich Vien Duc translation from Chinese to Vietnamese.

As I have heard, once Buddha was in Svavasti country, in the forest of Jetjeta, there was a secular woman (Candala), who used sorcery on Ananda and many others. She worshipped the Asuras of mountains and trees, the sun, the moon, the five stars, the Asuras of the Great Bear constellation, ghosts and evil spirits. When the Buddha saw Ananda in distress from her spells, he felt compassion for beings in the three generations and revealed the Six Words Dharani. He said: "The Buddhas of the past have given this Dharani, today I also give it". Then he recited:

"..... (Dharani)"

If anyone from heaven, or from ghosts, Dragons, yaksas, rakchasas, kumbhandas, putanas, pishachas, Abamala (blue Demons), Upamala, Krstya (Demons who possess cadavers) and other Demons, Sramana Brahmane monk, Khattiya, (2nd class ruling India) Vaisya (3rd of the four castes-the settlers) Sudra (the workers in the field), Matanga, Candala (the lowest class), or

Nigantha, the infidels, or servants, either man or woman etc. has used or is using cruel spells, poisons and germs to harm people, I use this Six Words Dharani King to cast a spell and eliminate the effects of black magic wherever it is. Whether in the sky or below, in the eight directions, up and down, on the wall, or on anything attached to that wall, in the clouds, in space, on or under ground, or in the far eight directions.

If I cast this spell on where black magic is, in the four directions, in the wind, in the water of four seas, in the side of the river Huai, or the river Hong, in the inside of a pavement, in a pool of water, in the mountain or mountain stream, in springs, ravines, caves, hills, in mounds, holes, inside of the big five mountains, inside deep and wide ponds, in forests, big waterfalls, in the grass, in big and small trees, in the roots and branches of trees and grass, on the inside of large or narrow short-cut roads, on the inside of big or small four-way crossroads, in the outside door of big or small cities and in the quarter of town, all the effects of black magic in those places will be eliminated.

If I cast this spell on where black magic is, in big or small city, quarter, hamlet, outside and inside the doors of the palace, graves, houses, cars, residences, ramparts, walls, roof of houses, beside poles, or under carved stones, inside the heap of fertilized soil, or the main rope of a fishing net, kitchens, mortars, mills, or inside stoves, latrines, stables, in the tools of big and small cars, in the adornment of saddles, in beds, narrow bamboo beds, soft wool, mattresses, shoes, hats, inside containers, in foods and beverages; or close to a person and his places of walking, standing, lying and seating, all the effects of black magic in those places will be eliminated.

If black magic was cast in the day or night, it will also be eliminated at such time by the power of this spell. This Dharani

has the ability to eliminate magical conjuration of Indra, Brahma, Tchaturmahardja and evil spirits. Benevolent Deities supporting this Dharani will negate all nasty spells, bad germs and curses or poisons caused by Demons**,** Krstya**,** or Putanas**.** Reciting this Dharani brings security, peace and longevity of one hundred years. Why so? The highest position in this world does not surpass the power of Buddha whom the Heavens and Devas respect. If anyone uses black magic to poison and harm others successfully or potentially successfully, its effect will be totally eliminated. When and where this "Six Letters Dharani King Sutra" is recited, or thought of, all former bad karmas and its obstacles shall be eliminated. Then he recited:

"..... (Dharani)"

This Dharani eliminates the black magic spells from Deities, Dragons, yaksas, rakchasas, and all other Demons. Benevolent Gods and saints will safeguard and help the practitioner. One will be safe day and night to live up to 100 years and enjoy 100 autumns. Why so? The supreme worldly position cannot surpass the doctrine of Buddha. Heaven and human beings as well as the ghosts obey his teachings and end all desires. Then he recited the Dharani: **"....."**

Why such effectiveness? The supremacy of the world cannot surpass the monks who are honest and blessed. They are respected by saints and supported by benevolent Deities. Then he recited the Dharani: **"....."**

All sins of wrongful actions such as the practice of black magic, or the making of poisons, or illegal actions, either right or

wrong or bad karmas of past or present life will all be eliminated. Then he recited the Dharani: **"....."**

If anyone recites this on a dead tree, it shall live again with full foliage. One will live up to 100 years and 100 autumns just as Buddha had said and as Ananda had so transmitted. If the devout recites Dharani correctly, he can protect himself from all evils, and will draw good fortune to himself. If he recites it for another person, all the miseries of that person will also be eliminated. When cultivating one should not eat the five-spiced food, he must have a pure mind while reciting the Dharani so the disasters can be eliminated, and good things can come his way. Then he recited the Dharani: **"....."**followed by this prayer:

I bow down to the Triple Jewels, to the Tathagata of Perfect Wisdom, to all the Buddhas Enlightened with Right and Superior Knowledge. I bow down to the Holy Avalokitesvara (repeat three times), please consider and feel compassion for me. (Say this three times). I recite this Dharani to pray for peace and safety. Then he recited the Dharani: **"....."**

This Dharani protects from all dangers. It has the pure qualities of liberation. It will tie down cruel people; it takes fear away. It saves the devout from all harms caused by evils. It protects him by tying down lions, tigers, leopard, wolves, monkeys, gorillas and all other wild beasts.

I recite this Dharani for myself (the disciple)... and for my companion that all the power of Dharani to be directed to where we walk, stand, lie down or sit to make it safe. Then he recited the Dharani: **"....."**

Use this Dharani to pay homage to the Triple Jewels. This brings great goodness if properly done. Prior to reciting, one should bathe and put on new or clean clothes; one should be calm, abstain from sex, meat, the five spices, alcohol and refrain from saying cruel words. When reciting the Dharani, tie a knot on a white thread. Do seven knots. When this is completed, attach this knotted thread to the clothing of your opponent. This will protect you from accusations, curses or lawsuits, as well as any other troubles. Afterwards, one should burn incense, abstain from meat, observe the precepts and make offerings to pray to the Triple Jewels so to be worthy of their blessings. Undo the knots and pray: May all living beings in the four stages of birth and I be safe forever from the eight kinds of dangers. This is the wish from my heart. Then he recited the Dharani: **"......"** followed by this prayer:

I bow down to all past, future and present permanent Triple Jewels, to all solemn King Buddhas with ocean like wisdom shining forth, to all Buddhas of Right knowledge, to the compassionate Saint of Salvation Avalokistesvara and to all great Bodhisattvas: Mansjuri Bodhisattva, Samantabhadra, Maitreya, Qi` Yin Gai, Ji Gen, Hui shang, Chang Bu li shi, Shurangama samadhi, Akasagarbha Bodhisattva, Precious Pennant Bodhisattva, The Peacock King Dharani, The Six Holy Bija, Bhaiwajya-raja (Medicine King) Bhaisajya samudgata (superior medicine) Drdhadhyasaya (Firm Will) and Immaculate Virtues Bodhisattva.

One should call upon all the enlightened saints to take refuge in them. Then he recited the Dharani: **"....."**

This Dharani expels darkness. Buddha has transmitted this Dharani which is respected by celestial beings and benevolent

Gods; by Brahmadeva who lectures on it, by Sakra Devanam Indra who worships and uses it to support this world, by Saints who understand it thoroughly and by the Immortals who recite it. This Dharani unites generations between families, unties all bindings and sorrows for celestial beings as well as humans. It ends all troubles, subdues all ghosts, converts the infidels and breaks vanity and arrogance. It helps the Dharma masters win all debates; it develops good roots in them and calms their mind. It makes their studying the doctrine enjoyable. It helps them preserve the Sutras and stay close to the general population. The profound store of doctrines has compassion for all living beings and benefits the Triple Jewels. It is solemn by popular understanding. Due to such great benefits it is called "Infinite Store of Dharani Scriptures". The Dharani does not assist but constantly assists. If anyone recites or copy it down or if he advises another person to copy it, or to just offer flowers to the Dharma Sutra, he would not have the thirty-two kinds of fears. One should bathe in the morning and evening, rinse the mouth, wash the hands and put on clean clothing. One should burn incenses and respectfully bow down to pay homage and recite the Dharani three times. This secures whatever one does to be successful, everything one says to be respected, and every direction one goes to be favorable. The practitioner has the respect and trust of everybody, including his enemies. Ananda and others must sincerely worship and recite this Dharani. Upon this teaching, Heaven Dragons and the eightfold division of Atulas felt immense joy. They paid respect to the Buddhas and departed.

II. Ucchusma Lectures on the Dharani of Great Satisfaction and Wonderful Magic

North India, Tripitaka master Ajitasena (the Invincible General) translated from Sanskrit to Chinese. Thich-Vien-Duc translated to Vietnamese.

As I have heard, one time in Kusinagara, the country of the Mallas, (one of the sixteen major tribes in central India) close to Ajitavati River, and in Salavana forest, there were countless thousands of beings, the eight fold divisions of heavenly Dragon, human and non-human beings standing in four corners and around Buddha who was about to enter Nirvana. They were deeply sorrowful and cried sadly. There were Devas and people in great numbers. Among them was Sakra-Devanam-Indra who came to make offerings to Buddha. Everybody was there except Brahma Li Ji` (the Conch-Shaped Topknot Brahma King). He was entertaining himself with celestial maidens in the nearby town. Though he knew that Buddha was going to Nirvana, he chose not to come over. The multitude was saying: "Today, Buddha is going to nirvana, why does the Brahma King not come over? Maybe he is too arrogant. We should order the little Rsi (Immortal) to bring him here. Many Rsi went to the Brahma's place, but they saw the castle wall that was built with filthy materials, and its spells caused them to die. The multitude was surprised as never before and they urged other Diamond Gods to go there. The Diamond Gods recited the Dharani on their way to the Brahma's place. However after seven days no one could reach the Brahma's place. Seeing what happened, the multitude was filled with more sadness and they unanimously said:

"How sad it is for the Venerable Great Saint

To enter Nirvana so soon?!

No one can change

The decision from Heaven

The teacher of heavens is feeling much pain

Entering Nirvana is like a dying fire."

The assembly cried even more after saying this and which Buddha felt pity for all of them. He used his supernatural power of marvelous transformation and transformed out from his heart the "Indestructible Vajra". The Indestructible Diamond God (Uchussma) rose from the assembly and said: "I have the wonderful mantra; I will go get that Brahma". Upon saying so, he displayed his divine powers to all by shaking the world of Three Heavens and the Great Heaven six times. The abodes of Deities, Dragons and Atulas were demolished. Then he flew to the place of the Brahma, and pointed his finger to all the filthy materials of the wall and transformed them into great earthly elements. Pointing his magical finger at the Brahama he said to him," you certainly must be a fool; Buddha is entering Nirvana, why don't you come over?" The Brahma had a change of heart and went to Buddha. At this the multitude exclaimed: "Oh Indestructible Diamond God, your supernatural force is certainly marvelous. You alone can bring Brahma here". The Diamond God said to them, "If anyone in the world has brain disorders caused by the Deities, Demons, cruel atulas, and by the infidels, just say my mantra one hundred thousand times. I will appear in person to grant all wishes so the people may forever escape poverty, misery and always be safe and happy. Such is the power of this mantra.

First make this Great Vow, and then invoke my teacher: "NAMO SAKYAMUNI BUDDHA. When Buddha had entered Nirvana, I receive and hold this mantra, and I vow to save all beings. I vow to perpetuate Buddha's Dharma in this world". Then Ucchusma discoursed on this Great Perfect Supreme Dharani as follows:

"Aum, bihua guru, maha pra hen na shu, ven shi ven, vi ji vi, manai, u-s'-mu, guru houm houm phat phat phat, svaha"

Ucchusma said: After Buddha entered nirvana, if anyone wishes to receive and practice this Dharani, I will be committed to making his wishes come true. Today I gave the mantra in front of the Tathagata, and I hope that from Nirvana He sees through our hearts. Oh venerable Teacher of the World, by reciting this Dharani a person is permanently saved from the harms caused by Demons and Genies.

Oh Venerable Teacher of the World! If the faithful man or woman wants to heal the numerous illnesses, recite my Dharani over 400,000 times and all illnesses will be healed. He or she, either clean or unclean can order me at will, as I will always be there for them to fulfill all wishes.

To make a dead tree live again with its full foliage, use one ounce of Eucalyptus (Bai-Jiao-Xiang –sweet gum resin) powder, and rub the powder on a willow branch. Facing the tree, recite the mantra 100 times, three times a day for three days. The tree will grow flowers and bear fruits.

To make a dry spring have water, use clean ash to scatter around it. Put fresh flowers in 30 liters of water from the well. Put it in the middle of the spring. Recite the mantra 108 times

during the hour of the Tiger (between 3 to 5 am). The water will jet out from the dry spring as a turning wheel.

To grow grass and trees on a bare mountain, take a sharp steel knife and make cuts in the air in the four directions of the mountain while reciting the mantra 3,000 times for seven days. Grass and trees will grow.

To tame wild and ferocious beasts, burn Benzoinum scent facing the direction where wild beasts come from. Recite 1,000 times. By night the wild beasts will gather in front of the doorstep, subdued and gentle as domestic animals. One can order them at will and they will never go away.

To subdue yakchas demon, take 10 peach branches and cut them even length. Pour 50 liters of water into a glazed terra-cotta jar, and bring to a boil. Dip the branches in the water and take them out. Finally mix 3 ounces of cloves with 3 ounces of frankin powder, 3 ounces of eucalyptus powder and pour the water out in a pot. Stir the water with the 3 meters long peach branch and recite 100 times. All yakchas and rakchasas will appear to keep company with the devout, and beg to be his attendant.

To eliminate the cruelty of Atulas, Demons, and poisons from snakes, centipedes and wild ferocious beasts, scatter clean ash around their cave entrance. They will all come out. Recite softly 100 times. Every snakes, poisonous worms and beasts will no longer be harmful to people. This also helps them attain liberation faster.

To prevent a fierce dog from biting people, get a handful of rice and recite seven times. Feed the dog the rice and it will stop biting or barking ferociously.

To subdue a bad person, write his name and put it under your foot. Recite 100 times while thinking of him. He will come to surrender without resentment.

To cause hatred between two people, write their names and put it under your foot. Recite 218 times. Love will end and they will forever be separated from each other. If hatred existed between two people, write their names, put it under your foot and recite 108 times. They will love and respect each other and never part.

To make an unhappy person feel safe and happy, write his name, put under your foot and recite 300 times. For his sake, you should initiate the Great Vow: "For this I will bring innumerable precious jewels to distribute among the poor so that everyone will have enough."

There are more magical powers. If you wish for intelligence and wisdom, you only need to recite 100,000 times. You will have great intelligence, wisdom, perfection, fluent reasoning, and satisfaction at will. Everything you wish for will be granted.

To have all kinds of jewels and Jewels, heartily recite the Dharani. Everything more or less will be granted.

To cure someone of illness, form the Dun –Bing- Yin Mudra (Illness Eradication) by crossing the left forefinger over the middle finger) and recite 108 times. Wave the Mudra seven times under the patient. He will quickly recover.

To cure a dying person: Before treating the patient, first use the Jin-Wu-Lu Mudra (Forbid Entry to Five Roads). This Mudra is similar to the one above; the only difference is that the ring finger bends in the palm and the little finger is straight. Recite 100 times. The person will live.

To cure abnormal devilish illnesses, stay beside the patient's head, burn the Benjamin scent, and recite Dharani. The patient will recover quickly.

To cure someone jinxed with poisonous bugs by black magic, write the patient's name on paper. Recite Dharani.

To cure illnesses related to demonic enchantments (wet dreams) do the same as above.

To cure long-standing bed confinement illnesses write the name of the patient and the ghost's name that caused the illness, and place it under the patient's bed. Recite Dharani. The named ghost will appear. Order the ghost to tell the patient's past three lives. The patient will recover.

If the sickness of the patient is from seasonal air, the practitioner only has to look at the patient to cure him.

To keep the Demon King that causes sickness from entering your area, keep a vegetarian diet for 10 days. On the tenth day, recite 1008 times. This will keep sickness thousand miles away.

III. Ucchusma on the Supernatural Power That Stops Hundreds of Transformations

North India, Samana Ajitasena brought over this Sutra under the Tang dynasty and translated it from Sanskrit to Chinese. Thich Vien Duc translated it into Vietnamese.

At this time Ucchusma submitted his case to Buddha: World Honored One! If faithful men or women recite my Dharani without results, they don't need to worship me.

To bring down a mountain that may contain hidden treasure, use a sharp knife and cut in the four directions of this mountain. The basic ritual is to use a clean cloth, burn benzoinum scent in an urn and recite 1008 times, and then scatter 30 liters of white cabbage seeds into the four directions. Do this seven times and the mountain will collapse. If any treasure exists, the Guardian Deity will leave the mountain. One is free to take anything as desired.

To dry out the sea, first recite 1008 times. Using gold or copper to make a Dragon and throw it into the sea. There will be no more water.

To make the water of a spring or river flow upward, mold Benzoinum powder in the form of an elephant regardless of size, and throw it in the water while reciting 108 times. To make the water flow normally again, recite the Dharani while holding a clean stone, then throw it in the water. This will re-establish the flow.

To end thunder, storms and lightning caused by Dragons, make the "Stop Thunder" Mudra (With the middle finger, the ring finger and the little finger of the left hand flexed, the thumb is straight and rest on the first phalanx of the forefinger), recite the Dharani, and wave the Mudra in the direction of the storms. Thunder and lightning will stop.

The Vajra

To subdue demon Gods, pour three liters of water into a copper bowl, scatter clean lime around it, form the Capture And Kill Mudra (2 ring fingers bend in the palm, opposing and touching each other, the forefingers and little fingers spread out like the blossom of a flower, the two thumbs pressing on the middle phalanx of the forefingers) and silently recite the Dharani 108 times. All different kinds of Demons and titans in the world will appear in person. They will renounce their cruelties and obey your commands.

To prohibit animals from coming to the mountain, first recite the Dharani 100 times, shout three times, then form the Mountain Action Mudra (using the right hand, the ring finger bent in the palm, all other fingers straight out) facing upward recite the Dharani seven times, back up seven steps and apply the Mudra towards the mountain. Birds and all kind of animals will leave that mountain.

With this Mudra, if you recite seven times facing the sky and apply the Mudra towards it twenty-one times, even a dust particle cannot go through.

To mute a person, write the name of this person and hold it in your mouth. The person will not be able to speak. To remove the spell, take it out.

If you recite any other Dharani, you need to build an altar. To recite my Dharani an altar is not needed. You can pare down a piece of wood into a thunderbolt, either big or small; put it into a Buddha's tower, or a shrine. Offer flowers and incenses by rubbing them into the soil. When you put the thunderbolt on the altar and recite 108 times, it will move or transforms into many strange things. Do not be surprised or frightened. Furthermore, recite the Dharani 108 times, the thunderbolt will move a distance of three meters, then five, six, seven and up to ten meters.

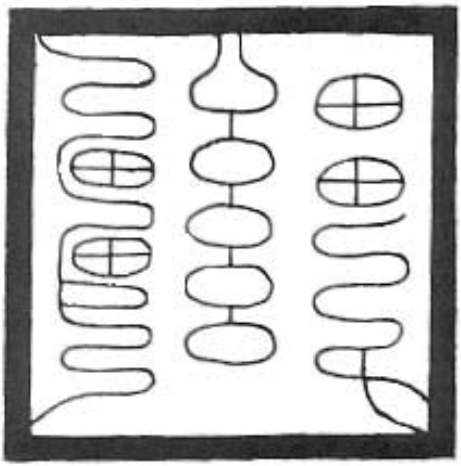
When this happens, if the practitioners kneels down to repent and vow to take refuge in the Buddha, I will come out from the thunderbolt in my real form and will do as the person told me to. I will certify the practitioner an enlightened being, his mind and his body will be liberated. The practitioner must recite 100,000 times before performing the ritual otherwise there will be no effect. When Ucchusma finished speaking those words, the people praised him, "O Great Powerful One, what you said about this marvelous and supreme doctrine has liberated living beings."

Ucchusma then said to the people:" You must know that wherever my mantra circulates, all great Diamond Gods and I will support, protect and help the practitioner achieve the Way." He further said:"If anyone practices this mantra, I will immediately appear in front of this person and grant his wishes. I will also grant him the supernatural power of transformation and appearance so that there won't be any obstacles for him, with the condition that the practitioner constantly recites in the name of

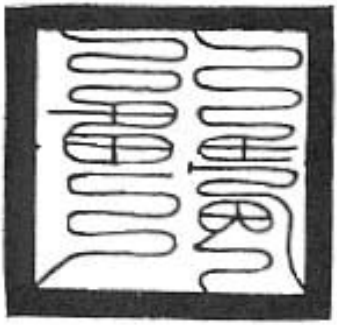
Sakyamuni Buddha. I will follow wherever he goes to help him achieve all the doctrines."

Then he goes on talking about the Seal as follows:

RULES ON MAKING THE SECOND DEGREE SEALS

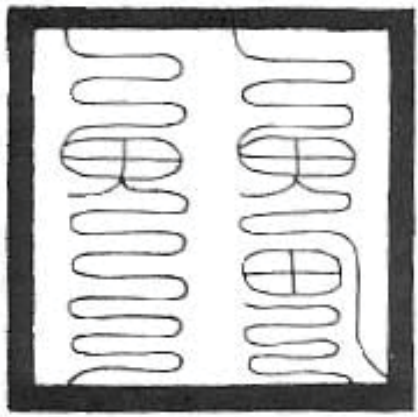


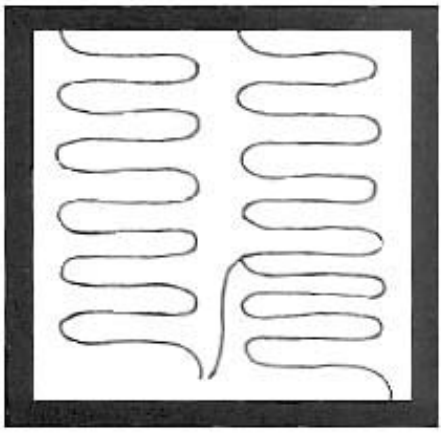
This seal is carved using an 18 cm square. Recite 1000 times and rub Frankin powder on it. Work the seal in absolute privacy. Affixing this seal to the heart gives intelligence, instant wisdom, and knowledge about one's destiny. Recite the Dharani with this seal for 100 days help achieve all the great doctrines.



Carve this seal in a 12 cm square and recite 600 times, rub Benzoinum scent on it. Wearing this will make people happy whenever they see the practitioner; it also brings about great freedom and forever eliminates all miseries.

Carve this seal in a 15 cm square. Recite 600 times and rub Eucalyptus incense on it. Applying the seal to the sole of the foot will let one fly.





Carve this seal in an 18 cm square and rub Frankin powder on it. Recite 700 times. Applying the seal to the foot let one walk 3,000,000 miles a day and become invisible.

Footnote: The above seals have the correct Chinese measurement unit. It can be used as a model.

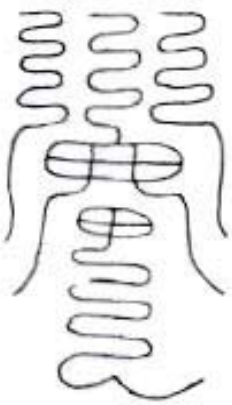
THE SACRED METHODS ON LONGEVITY

For the constantly sick person, write this charm on the heart (chest area). The person will become well. The effect is as soon as it is ordered.

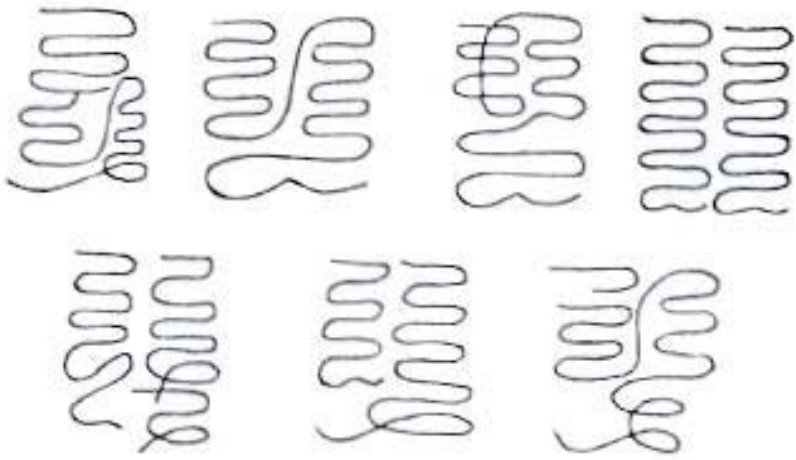
This charm cures heart problems. The great effect comes as soon as it is ordered. Recite the Dharani 7 times before writing this charm.

This is for sickness caused by Demons. Use red ink to write the charm and let the patient drink it.

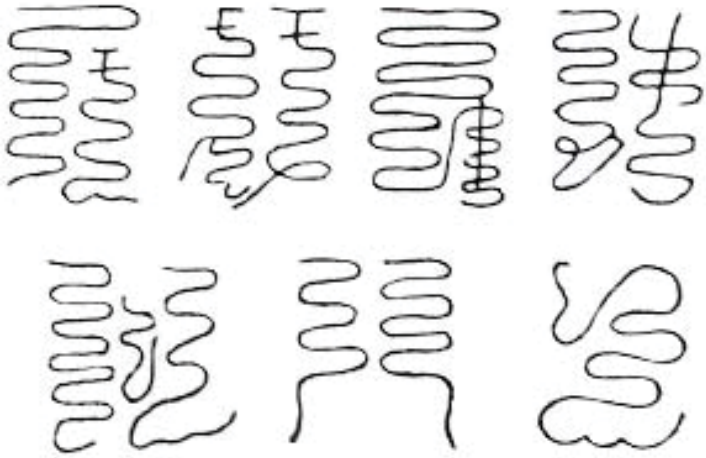
For sickness from having wet dreams caused by Demons, write in red ink on seven large papers and let the patient drink it. The cure is immediate. The effect is extraordinary.



To use this charm, use a 10.7 cm satin cloth, wash this cloth until it turns pure white and put it in the earth-wheel. It will let one live up to 70 years. Or if no one can do this, in the middle of the home garden, dig in the soil 7 meters deep and bury the cloth. This will make one smart and intelligent, and debate with eloquence.



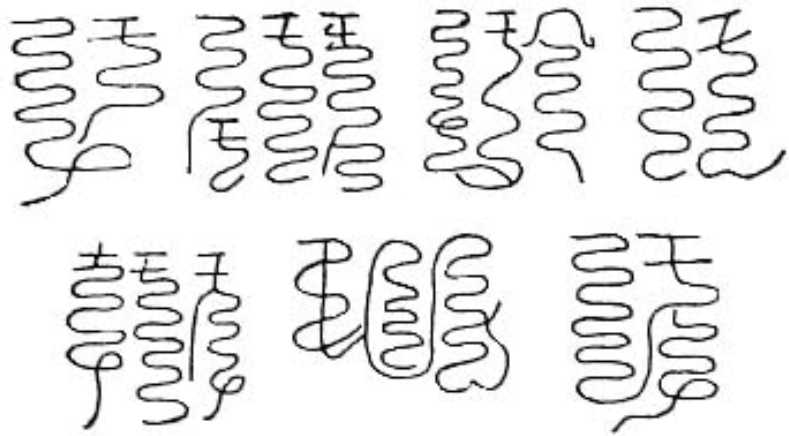
These seven charms can cure various sicknesses. Write them down on paper and drink it. This will bring longevity and intelligence. The effect is extraordinary.



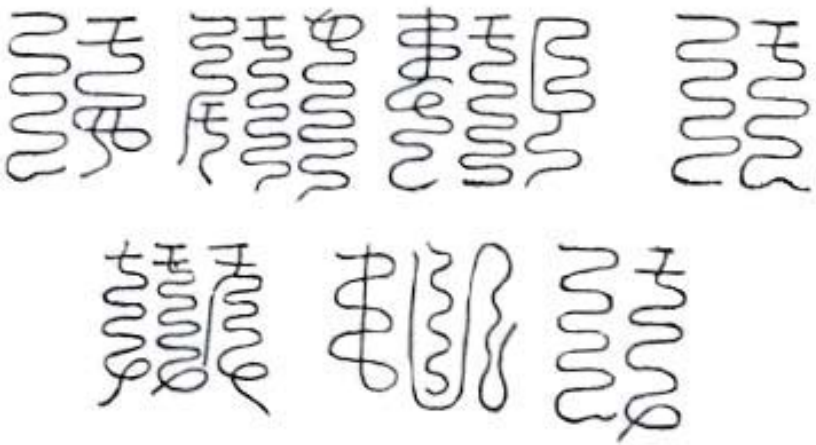
The above set of seven is used to wish for precious jewels. Use red ink to write them down and drink it for seven days. Precious jewels will then be brought to you.

To wish for money and properties from anyone, write the name of the person, and put it under these charms. It will prompt him to bring his valuables over.

Write the charms with red ink and stick them on the four legs of the bed. Eight of the Diamond Gods will keep guard day and night to protect the person. Therefore the room must be kept neat and clean, without any dirty things. Please be careful about this.

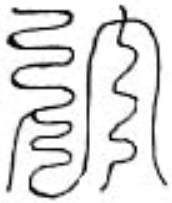


Write these seven charms in red ink on thin paper. One must drink 1,000 crushed pills the size of an orange wedge to live as long as heaven and earth. Absolute secrecy is required when performing this power.



Write the charms on paper burn then mix in water for the sick person to drink. The person will live long and his intelligence will increase. This is extraordinary efficient.

To put out a raging fire, write this charm, throw it into the fire and recite the Dharani 108 times. The fire will be extinguished.



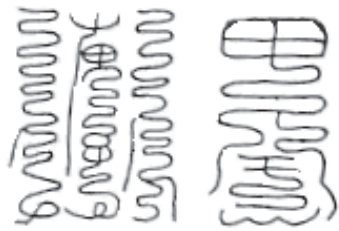
When there is a firestorm, write this amulet, recite 108 times and throw it in the direction of the wind. Firestorm will be stopped.

When there is a flood, write this charm and throw it into the water. Water will stop flowing at once and cannot drown people.

When there is a great flood in the plains by heavy diluvial rain from the mountain, write this charm, recite 108 times and throw it in the direction of the rain. The effect is immediate.

Use red color to write this charm down on paper three times.

Drink the charms mixed in water enables one to make all other charms work for other people. Otherwise there will be no effect.



As Ucchusma spoke this doctrine, the multitude was full of joy. Together with the Dragons and Atulas they obeyed the teachings and respectfully paid homage before departing.

IV. The Dharani of Great Satisfaction, Of Fearlessness and Compassion Sutra from Thousand Heads, Thousand Arms Avalokitesvara Bodhisattva

In the Tang's Dynasty, samana Bragavatdharma, a citizen of India so translated.

As I have heard, once His Holiness Sakyamuni resided at the Precious Solemn Bodhimandala in the palace of Avalokitesvara Bodhisattva in the mountain of Potalaka. Buddha sat in the majestic Lion Palace adorned with countless various jewels, surrounded by many banners, pennants, and precious adornments.

At the time, Buddha was sitting in a chair, about to lecture on the subject of the Dharani practice. Numerous Bodhisattvas were present at the assembly. They included: Cundi Bodhisattva, Precious King Bodhisattva, Bhaichadyaradja Bodhisattva, Bhaichadjyaradjasamudgata, Avalokitesvara Bodhisattva, Mahasthama-prapta Bodhisattva, Avatamsaka Bodhisattva, Vyuharadja Bodhisattva, Ratnagarbha Bodhisattva, Srigarbha Bodhisattva, Vajragarbha Bodhisattva, Akasagarbha Bodhisattva, Maitreya Bodhisattva, Samantabhadra Bodhisattva and Manjusri Bodhisattva. These Bodhisattvas are masters of Abhisekha doctrine. Numerous great erudite monks who were Arhats and were cultivating the tenth stage of Buddhahood (Dasabhumi) also came to the assembly. Among them Maha-Kacyapa was the leader. Numerous Brahmans Mara lead by with Indra Brahma also came to the assembly.

Numerous Kings in Kamadhatu Kamavacara realms headed by Kopaya King, numerous guardians of Tchaturmaharadja

Caturmaharaja, the four Guardians Gods headed byAhrtarastra, also numerous Devas, Dragons, Demons, Gandharava, Asuras Gods, Garudas, Kinnaras, Mahoragas, Kinnaras (half human beings) headed by the Great Dragon King came to the assembly.

Also present were numerous celestial maidens (Devi from Kamadhatu realm, or realm of Desire) with the Goddess To'ng Mu`as their leader and the Spirit of the sky, Spirits of rivers and sea, Spirits of springs and rivers, of herbal medicine, of forests, of residence, of palaces, of ocean, fire, earth, wind, and the Spirit of earth, mountain and stone.

At that time, Avalokitesvara Bodhisattva invisibly emitted a supernatural brilliant golden light that illuminated all ten directions of Ksha country and the three heavens of this Great World. The heavenly palace, the Dragon's palace and the palace of the Asuras trembled. The ocean, river, springs and the neighboring iron mountain (Vimalasvabhara), Mt. Merou, the earth mountain, the black mountain were shaken violently. The intense brilliance of the golden light dimmed all sunlight, moonlight, starlight and the light of jewels and fire.

The Dharani king Bodhisattva was very surprised at such a display of power, something he had never seen before. He rose from his seat, put his palms together in respect and asked the Buddha.

Who has become enlightened today?

Who could emit such brilliant radiance?

That brightens ten directions of the country

and the heavenly realms.

Who had attained such autonomy?
To display such rare power
That shakes even the Buddha's realm
and the palace of Dragons.
Who had this great spiritual force?
Is it the light from Amitabha Buddha?
Or from the Bodhisattva, or the Prateyka
Or is it from Indra or Brahma?
All of us in the assembly wondered
What could be the reason for this event?
We wanted to understand, and with full respect
We all look towards the Great Compassionate One.

Buddha told the Dharani King Bodhisattva: Noble son! You should know that in this assembly there is the Great Bodhisattva named Avalokitesvara, who successfully practiced the Dharani doctrine over countless lives and had achieved the Heart of Great Compassion mantra. This Bodhisattva had performed this spiritual power to give joy and safety to all beings.

When Buddha finished his words, Avalokitesvara Bodhisattva rose from his seat, adjusted his robe and put his palms together. He faced Buddha and said: ”World Honored One, I have the Dharani of Great Compassion to give safety, happiness, health, wealth and longevity to all sentient beings. I wish that all beings could get rid of the bad karmas and escape from obstacles, accidents and disaster. I wish that they could have

more merits when they practice the good doctrines, that they could achieve good roots, that they have no fear and have all of their wishes granted quickly. I do ask great compassionate Buddha for his consent and authorization. Buddha said: 'Noble son! You have great compassion. If you have the Dharani that brings benefits and happiness to all beings, this is the right time to give it. All the Buddhas and I are pleased to hear this.'

Avalokitesvara said: "World Honored One! I recall in trillions previous lives, there was Forever Peaceful Buddha who had compassion for all beings and for me so he gave the Great Satisfaction- Fearless- Great Compassion Dharani. He rubbed my head with his luminous hand and said: "Noble son! You should receive and practice this Dharani to do well for all beings in future lives and to give them safety and happiness." I was then only at the first rank of Bodhisattvahood, when I heard this Dharani I immediately reached the $8^{th\ rank}$. I was very happy so I made this vow: "If in my future life I could ensure safety and happiness for all living beings with this Dharani, let me have a thousand hands and a thousand eyes." Immediately, a thousand hands and a thousand eyes appeared on my body. Then ten directions of the earth trembled in six directions, and the thousand Buddhas in ten directions projected their brilliant light on the whole world and me. From then on, I have attended numerous assemblies with countless Buddhas and listened to this Dharani. Every time I heard it, I was full of joy because it helped me cross over the micro-subtle samsara over countless life cycles. Since then, I have never forgotten or abandoned the practice. Thanks to the power of this Dharani, I was re-born from the Lotus flower rather than from a womb. I have frequently met with Buddha and heard his doctrines. If there are Bhiksus, Bhiksunis, Upasakas, Upasikas, young men or women who wish

to receive and uphold this mantra, they should have compassion for all living beings and like me, make these vows:

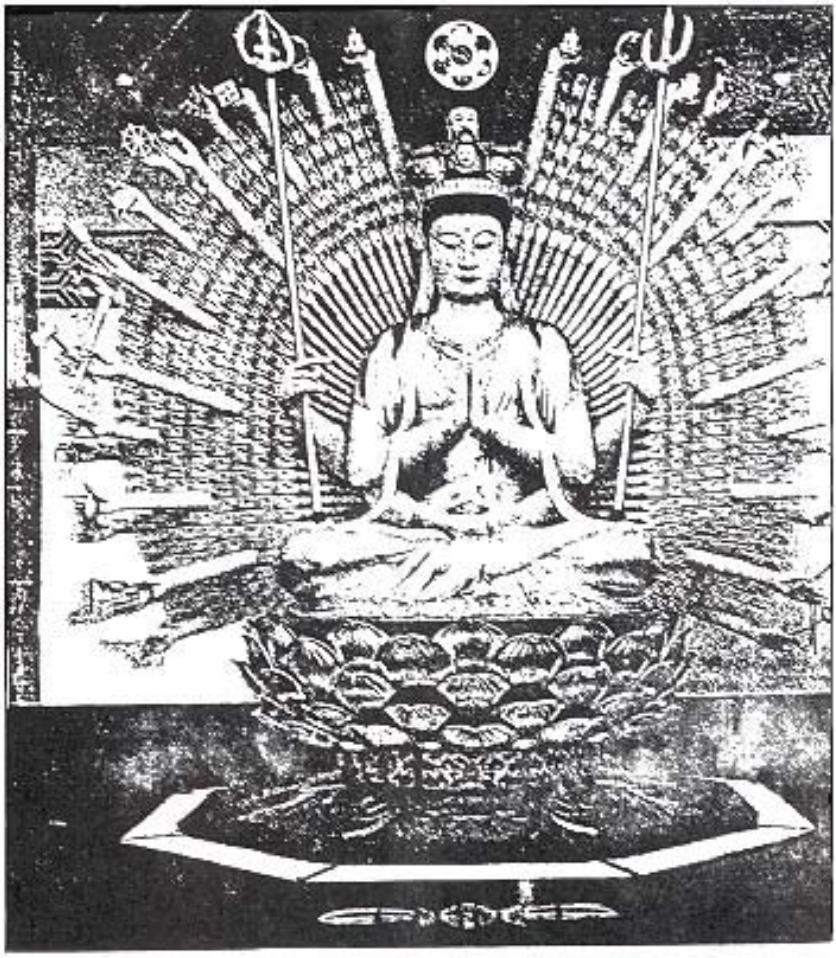
Namo great compassionate Avalokitesvara, I vow to quickly know all the Dharmas.

Namo great compassionate Avalokitesvara, I vow to soon obtain the wisdom eyes.

Namo great compassionate Avalokitesvara, I vow to save all living beings.

Namo great compassionate Avalokitesvara, I vow to have expedient means.

Namo great compassionate Avalokitesvara, I vow to get on the Wisdom boat.



Thousand arms-Thousand eyes Kwan Yin Bodhisattva

Namo great compassionate Avalokitesvara, I vow to cross the sea of sufferings.

Namo great compassionate Avalokitesvara, I vow to practice precepts and meditation.

Namo great compassionate Avalokitesvara, I vow to climb up Nirvana Mountain.

Namo great compassionate Avalokitesvara, I vow to come back to the house of Asamskrta.

Namo great compassionate Avalokitesvara, I vow to be one with the Dharma nature.

If I face the mountain of swords, the mountain itself immediately collapses.

If I face the fire or boiling oil, the fire extinguishes on its own.

If I face the Hells, the Hells are instantly destroyed.

If I face hungry ghosts, the hungry ghosts become full.

If I face the Asuras, their cruel heart is tamed.

If I face the animals, they attain great wisdom.

This Vow so given, say my name heartily, and most of all call on my teacher Amitabha Buddha and then recite this Dharani. If anyone in one day and night recites this Dharani 5 times, he can eliminate grave sins committed in a million kalpas.

Avalokitesvara Bodhisattva said to Buddha: “World Honored One! Should any living beings recite and hold the spiritual mantra of Great Compassion and fall into the three evil paths, I vow not to realize the right enlightenment. Should he not be reborn in any Buddha land, I vow not to realize the right enlightenment. Should he not obtain unlimited samadhis and

eloquence, I vow not to realize the right enlightenment. Should he not obtain whatever he seeks in this life, except for bad and dishonest wishes, I swear not to achieve enlightenment. Should the wishes in this life be not fulfilled then this Dharani cannot be

Amitabha Buddha in the West

called the Great Compassion Dharani. Should any women get tired of their female bodies and wish to have a male body, but fail to get one by reciting the Great Compassion Dharani, I swear not to become Buddha. Anyone who recites this Dharani while doubting it will not get any result. Anyone who steals money and food from common property is committing serious sins. In this case, even a thousand Buddhas coming to this world will not be able to help him redeem, and even if he repents, those sins will not be fully erased. If anyone commits those sins, he should turn towards the Dharma master (Nayoka) in the ten directions for repentance and only then can his sins be erased. Why so?

Because when he recites the Great Compassion Dharani, the Dharma masters of the ten directions will come to witness. Therefore, all his sins shall be wiped out. Any one who recites this Dharani, all their worst sins and profanities towards the Dharma, the monk, the people, including violating the precepts, stealing from the monks, all such karmas shall be erased. However if one is skeptical about the Dharani, even the lightest offense will not be forgiven, let alone serious crimes. By reciting the Dharani, one can sow the seed of awakening for future life cycles. World Honored One! People and Gods who recite and hold the Great Compassion Mantra will obtain fifteen kinds of good birth and will not suffer fifteen kinds of bad deaths."

The bad deaths are:

1. They will not die of starvation or privation.
2. They will not die from having been yoked, imprisoned, caned or beaten.
3. They will not die at the hands of hostile enemies.

4. They will not be killed in military battle.
5. They will not be killed by tigers, wolves, or other evil beasts.
6. They will not die from the venom of poisonous snakes, black serpents, or scorpions.
7. They will not drown or be burned to death.
8. They will not be poisoned to death.
9. They will not die as a result of sorcery.
10. They will not die of madness or insanity.
11. They will not be killed by landslides or falling trees.
12. They will not die of nightmares sent by evil people.
13. They will not be killed by deviant spirits or evil ghosts.
14. They will not die of evil illnesses that bind the body.
15. They will not commit suicide.

The fifteen kinds of good birth are:

1. In all lifetimes, one will meet with virtuous kings.
2. One will always reborn in a safe country.
3. One will always have fortunate times and good conditions.
4. One will always meet with virtuous friends.
5. One will always have a perfect body and have a complete family.
6. One's mind will be virtuous.
7. One will not allow one's morality to degenerate.

8. One will have good and grateful relatives.
9. One will always have wealth, the means of living.
10. One will always be protected and served by others.
11. One's wealth will not be stolen or taken away.
12. One's wishes will all be fulfilled.
13. One will always have support of the nagas (Dragons) and Devas
14. In all lifetimes, one will see Buddha and be able to hear the Dharma.
15. One understands the profound meaning of the pure Dharma.

Those are the fifteen good births in a lifetime one can have by reciting the Great Compassion Dharani. Therefore Gods and people should practice it diligently.

Avalokitesvara Bodhisattva straightened up, put his palms together in front of the Dharma assembly, smiled and recited this wonderful Great Satisfaction-Fearless-Great Compassion Heart Sutra:

Adoration to the Triple Jewels!
Adoration to Avalokitesvara the Bodhisattva-Mahasattva who is the great compassionate one!
Om, to the one who performs a leap beyond all fears!
Having adored him, may I enter into the heart of the blue-necked one known as the noble adorable Avalokitesvara!
It means the completing of all meaning, it is pure, it is that which makes all beings victorious and cleanses the path of existence.
.....

When Avalokitesvara finished speaking the mantra, the earth shook six ways, the heaven rained jeweled flowers that fell and scattered in abundance on the ground. All the Buddhas of the ten directions were delighted while the hairs of the heavenly Demons and the infidels stood on end for fear.

Everyone in the assembly got certified for their cultivation. Some achieve the rank of Srotapanni, (first rank of sagehood in the Small Vehicle, meaning One Who Enters the Flow) some to the rank of Sakrdagami (2^{nd} rank,), or the rank of Anagamin (3^{rd} rank), some to the rank of Arhat (4^{th} rank). Others attain the first ground, 2^{nd}, 3^{rd}, 4^{th}, 5^{th} and even up to the 10^{th} ground of a Bodhisattva. Many people develop the Bodhi mind.

At this time, Brahma stood up from his seat, adjusted his robe, put his palms together and respectfully spoke to Avalokitesvara: "How nice O great man! Since a very long time, I have come to numerous Dharma assemblies. I have heard the essences of doctrines and many Dharanis on many occasions, but I have not heard this excellent Great Compassion Dharani before. Could you please tell me about the form and the appearance of the Dharani? We all want to hear it."

Avalokitesvara told Brahma: "You have asked this for the benefit of all beings. If you want to hear it, I will briefly explain to all of you."

"O Brahma! The appearance of this Dharani manifests through great compassion, impartiality, indifferentiation, purity, emptiness, respect, humility, serenity, superior understanding, order and detachment. All those aspects of the heart are the appearance of this Dharani. Use them in your practice." Brahma replied: "Today, many people and I are honored to understand the form of this Dharani. From now on, we will diligently practice it."

Avalokitesvara continued: “If any honest man or woman recites this Dharani, he or she will attain the right enlightenment. They must vow to save all beings, to observe the precepts, to have equanimity towards all beings, and they must practice without interruption. In the place of worship, wash and put on clean clothes, hang banners, light the oil lamp, burn the incenses and use flowers, food and beverages as offerings. Focus on reciting the Dharani. Suryaprabha (Sunlight) and Candraprabha (Moonlight) Bodhisattvas together with countless Deities and Immortals will come to witness and help the practitioner. I will also use a thousand eyes to enlighten, a thousand hands to encourage by every means, so that one will thoroughly understand the classic book on the legend of The Genie Protector of the Doctrine, all the books in the world and all the unorthodox practices of magic. This Dharani can cure 84,000 kinds of diseases in the world, subdue heavenly Demons and the infidels, as well as command all Genies. If the devoted person is in the desolated mountains or deserted fields and mountains goblins, evil spirits or demons disturbed him, he needs only recite this Dharani once to get them all tied down. If the practitioner recites the Dharani correctly, starting with having compassion for all beings, I will command all Deities, Dragon Kings, Diamond God and Ucchusma to follow and support him. They will always stay behind him to protect his life as well as the pupils of his eyes.

Then the Bodhisattva gave her command:

I command Vajarani,

Uchussma and his Angusa (hooked weapon)

The Division of Hercules in the heaven of Sankara

Mahesvara-Narayana

Kumbhira kapilato

Sampra, Sumayadeva

Dhrtarastra,

The Goddess and the Mallas people

King Virudhaka, King Vaisravana

Golden Peacock King

Twenty-eight divisions of superior Immortals

Manibhadra, General Samjneya and Phuspahara

Nanda, Upananda dragons

Naga Badala and Elapattra

Asura, Gandharva

Garudas, Kinnaras, Mahoragas

The Spirits of Water, Fire, Thunder and Lightning

King Kumbhands, Picatcha

To constantly support the practitioner.

"These helpful Genies, the Dragon King genie and the Mother Goddess all have five hundred strong Yaksas as their relatives to stand beside and support the Dharani practitioner. If one is alone in isolated mountains or deserted field, the helpful Genies will take turn to guard and prevent disasters when one is eating or sleeping. Should one get lost in the mountains, helpful Deities and Dragon Kings will transform themselves into a good person to guide him. If one lacks water and fire while in the mountain, forest or desert the Dragon Genies will use their magic to produce water and fire". Avalokitesvara Bodhisattva said those verses on the practitioner's behalf.

Should one walk in deserted mountains
Populated with tigers, wolves, ferocious beasts,
Snakes, centipedes, goblins, and Demons
Recite this heart mantra to avoid all harms.
As one crosses the sea, lake or river
And recite the Dharani
Dragons, poisonous snakes, wicked ghosts
Yakchas, rakchasas, giant fish and turtles
All of them will go away.
When surrounded by enemies
Or being robbed by criminals
Sincerely recite this compassion Dharani
All of them will ask for mercy.
When arrested by the king, general or soldier
Or tied down or cuffed in jail
Sincerely recite the compassion Dharani
All of them will grant amnesty.
When coming to a house that raise poisonous worms
Or having eaten poisoned food
Sincerely recite the compassion Dharani
Poison will change to holy water.
For the women with difficulty giving birth

caused by ghosts and evil spirits
Sincerely recite the compassion Dharani
All ghosts will fearfully run away, and delivery will be safe.
If Dragons and Demons poison the air
And one is dying from heat and pain
Sincerely recite the compassion Dharani
The epidemic will end. His life will be long.
If Dragons and Demons spread diseases
Puffiness, boils, pustules make one miserable
Sincerely recite the compassion Dharani
Toxic gas will vanish as one spits out three times.
When a person from the dirty realm becomes vengeful
and casts spells to satisfy their resentment
Sincerely recite the compassion Dharani
They will get the effect of their own spells.
In this Dharma ending stage, the people from the low realm
Having the fire of lust and a crazy heart
Commit adultery, abandon their wife and children
And possessed by obscene thoughts,
If they sincerely recite the compassion Dharani
The fire of lust will die out; the obscene mind vanishes.
The power of this Dharani is briefly described as such.
Everything cannot be said in just one lifetime.

Avalokitesvara Bodhisattva said to Brahma:

Brahma! To get rid of disasters caused by ghosts, spin a five-color thread and make it into a string. Recite the Dharani of Great Compassion five times first, then twenty one times, tying a knot on the string. Wear it on the neck or put in a purse and carry it with you. Untold numbers of Buddhas in the past have given the compassion Dharani to help religious people who do not have enough merits from the six virtues to have enough, i.e. people whose seed for enlightenment has not yet developed, people who are aspiring to be certified to the rank of Sound Hearer, or the Deities and Immortals in the great heaven who are waiting to become awakened to the enlightened state of superior realization. If a person does not have faith in the Great Vehicle School, this powerful Dharani will give rise to the seed of faith and make it grow. Also all his wishes will be fulfilled through the power of my compassion.

Anything the practitioner of the Dharani says, good words or bad words will be heard as the pure Dharma Doctrine to all the celestial ghosts and Deities, the infidels, Dragons, Demons, and Genies. They will respect him as a Buddha. One must know that a person who recites this Dharani is considered having the Dharma body because ninety-nine trillion Buddhas treasure him. He is known as the store of brightness because the light of all Buddhas shines on him. He is himself the store of compassion because he uses the Dharani to help beings. He is the store of wonderful Dharmas because he collects all the Dharanis. He is the store of meditation because hundreds of thousands of samadhis are present in him. He is the store of emptiness because he uses the wisdom of emptiness to watch over living beings. He is the store of bravery because Deities, Dragons, and Genies always support him. He is the store of wonderful words because his mouth always speaks the Dharani. He is the store of

permanence because bad karma and the three disasters cannot damage him. He is the store of liberation because ghosts and the infidels cannot oppress his mind. He is the store of the medicinal King because he uses the Dharani to cure the sicknesses of beings. He is the store of supernatural power because he can leisurely walk through the ten directions of the Buddha realm. His merits are to be praised endlessly!

O good person! Serious offenses, which result in countless cycles of birth and death, will be eliminated once one hears the name of the Dharani. So much more can be done for the one who recites it. If anyone recites this Dharani, it means that he has already performed offerings to numerous Buddhas and cultivated many good roots in his past lives. If he recites the Dharani correctly and also helps others end their sufferings, one must know that he has enough compassion and he will become Buddha. Therefore, the practitioner should recite this Dharani for all the creatures that he sees so that they too can develop the seed of awakening. For this the practitioner will receive countless merits. If the practitioner is able to observe the precepts with a pure and sincere heart, and if he constantly recites the Dharani to repent his own sins in the present and in the past as well as the sins of others, he will attain the four fruitions of monkhood in his lifetime. If the practitioner has good roots and possesses the spiritual eye he can easily attain the tenth position, let alone small blessings of this world. For such blessings he only has to wish for them.

Buddha called Ananda over and said to him: “Ananda! When the country has disasters, the king of this country must rule with right principle and forgiveness so that his people do not suffer injustice. He must release the prisoners. He must recite the Dharani with a pure mind and body. In seven days and nights, all

disasters will be eliminated. Moreover there will be an abundance of the five kinds of grains and the people will be safe and joyful."

When disasters unrelentingly follow one another, such as invasion from the enemy, disorder among the people, treason from within the king's entourage, spreading plague, wrong weather, erroneous orbiting of the sun and moon, and so forth, the king must set up an altar, build a statue of the hundred eyes Avalokitesvara and face it to the West: He must have incense, flowers, banner, parasols, and hundred kinds of food and he must have a pure mind and body and recite the mantra for seven days. Then the enemy state will surrender, the political situation will be secured, the neighboring country will be harmonious, the princes and officers in the court will be loyal, the royal consorts and lady servants will respect the king, celestial Dragons and Genies will support the country by granting favorable weather and fruit. Crops will be lushly green and the people will rejoice.

Troubles can be caused by ghosts and goblins, such as having a home that is haunted, having sick family members, losing money or property, or having bad people circulate gossips and wrong accusations. When these troubles occur the head of the family must build an altar, and facing the thousand-eyed statue, heartily recite the name of Avalokitesvara and this Dharani one thousand times. This will end all the above problems and the family will forever enjoy peace.

Ananda said to Buddha: "World Honored One! What is the name of this Dharani? How do I receive and recite it?"

Buddha said: This Dharani has the following names:

Great Satisfaction Dharani

Fearless Compassion Dharani

Rescue from Sorrow and Distress Dharani

Prolonging Life Dharani

Extermination of Wild Beast Dharani

Breaking the Retribution of Bad Karma Dharani

Satisfaction Dharani

Freedom at Will Dharani

Fast Liberation to the Holy Land Dharani

You must practice this Dharani as instructed.

Ananda said to Buddha: "World Honored One! What is the title of the Maha Bodhisattva, the owner of this Dharani who speaks so well about this subject?"

Buddha said: This Bodhisattva is named Avalokitesvara or Heavenly Light Eyes. O Good person! The majestic force of the supernatural power of Avalokitesvara Bodhisattva is indisputable. He had become a Buddha since countless past lifecycles. His title was Right Wisdom Dharma. He descended to earth as a Bodhisattva because of his Great Compassion Vow and because he wants to become the first cause for Bodhisattvas of all ranks to be awakened and for all beings to be safe and joyful. Therefore you and the people, the Maha Bodhisattva, Brahma Indra, and Dragon Genies should be respectful towards

Avalokitesvara. If the heavenly people and the human beings often call on Avalokitesvara and make offerings they will get countless blessings, and countless sins will be erased. When they die, they will be reborn in the Pure Land of Amitabha Buddha.

Buddha said to Ananda: This Dharani spoken by Avalokitesvara is genuine. To invoke the Bodhisattva, recite the Dharani twenty one times and burn Benjamin scent. Avalokitesvara Bodhisattva will appear at once. Buddha further said to Ananda: Avalokitesvara Bodhisattva has a thousand hands. Each hand represents an action in accordance with a wish from living beings. This is also a supernatural transformation from this noble man for the sake of compassion.

1- To be very wealthy, and to have many valuables and adornments, pray to the hand holding the wish fulfilling pearl (Mani).

Mantra: An Pha Nhut Ra, Pha Da Ra, Hong Phan Tra.

2- To heal illnesses, pray to the hand holding the Casuarina Branch.

Mantra: An To Tat Dia, Ca Ri Pha Ri, Da Nam Da, Muc Da Due, Pha Nhut Ra, Pha Nhut Ra Ban Da, Ha Nang Ha Nang, Hong Phan Tra.

3- To cure sicknesses in the stomach pray to the hand holding the precious bowl.

Mantra: An Chi Ri Chi Ri, Pha Nhut-Ra, Hong Phan Tra.

4- To cure blindness, pray to the hand holding the Sun Mani.

Mantra: An Do Ti, Ca Gia Do Ti, Bat Ra Pha Ri Nanh, Tat-Pha Ha.

5- To command all the heavenly ghosts and Genies, pray to the hand holding the scepter.

Mantra: An Ne Be Ne Be, Ne Ba Da, Ma Ha That Ri Due, Tat-Pha Ha.

6- To conquer resentful rebels, pray to the hand holding the Vajra (Diamond pestle).

Mantra: An Pha Nhut-Ra Chi-Nanh, Bat-Ra Ne Bat Da Da, Tat-Pha Ha.

7- To subdue fear, pray to the hand granting fearlessness.

Mantra: An Pha Nhut-Ra Nang Da, Hong Phan Tra.

8- For safety when in trouble, pray to the hand holding the precious rope.

Mantra: An Chi Ri La Ra, Mo Nai Ra, Hong Phan Tra.

9- To be cured from fever pray to the hand holding the precious Moon.

Mantra: An To Tat Dia Yet-Ri, Tat-Pha Ha.

10- To soon meet good friends, pray to the hand holding the precious arrow.

Mantra: An Ca Ma La, Tat-Pha Ha.

11- To overcome Demons, Deities, false dreams (Musa), and wrong beliefs, pray to the hand holding the precious sword.

Mantra: An De The De Nha, Do Vi Nanh, Do De Ba Da Da Hong Phan Tra.

12- To eliminate nearby disasters pray to the hand holding the white whisk.

Mantra: An Bat Na Di Nanh, Ba Nga Pha De, Mo Ha Da Nha, Nga Mo Ha Nanh, Tat-Pha Ha.

13- To have harmony between family members prays to the hand holding the vase.

Mantra: An Yet Le, Tham Man Diem, Tat-Pha Ha.

14- To drive away tigers, panthers, wolves, and all wild beasts, pray to the hand holding the table of cards.

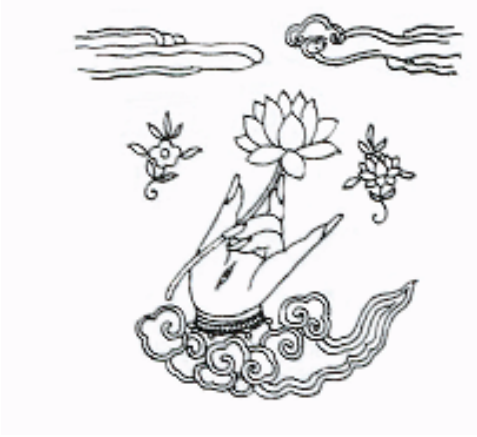
Mantra: An Duoc Cac Sam Nang, Na Da Chien Nai Ra, Dat Nau Ba Ri-Da, Bat Xa Bat Xa, Tat-Pha Ha.

15- To avoid being summoned or arrested by officers or soldiers at any time and any place, pray to the hand holding the axe and hammer.

Mantra: An Vi Ra Da, Vi Ra Da, Tat-Pha Ha.

16- To have men or woman servants, pray to the hand holding the jade bracelet.

Mantra: An Bat Na Ham Vi Ra Da, Tat-Pha Ha.



17- To have various merits, pray to the hand holding the white lotus flower.

Mantra: An Pha Nhut-Ra, Vi Ra Da, Tat-Pha Ha.

18- To be born in the ten directions of the Pure Land, pray to the hand holding the blue lotus flower.

Mantra: An Chi Ri, Pha Nhut-Ra, Bo Ra Ban Da, Hong Phan Tra.

19- To have great intelligence, pray to the hand holding the precious mirror.

Mantra: An Vi Tat Pho Ra, Na Ra Cac Xoa, Pha Nhut Ra, Man Tra La, Hong Phan Tra.

20- To meet with all the Buddhas of the ten directions, pray to the hand holding the purple lotus flower.

Mantra: At Tat Ra Tat Ra, Pha Nhut Ra, Hong Phan Tra.

21- To get hidden Jewels, pray to the hand holding the precious bowl.

Mantra: An Pha Nhut-Ra, Ba Thiet Ca Ri, Yet Nang Ham, Ra Hong.

22- To become a seer, pray to the hand that creates the appearance of clouds in five colors.

Mantra: An Pha Nhut-Ra, Ca Ri Ra Tra Ham Tra.

23- To be born in the realm of Brahma, pray to the hand holding the vase of water reserve.

Mantra: An Pha Nhut-Ra, The Ke Ra, Ro Tra Ham Tra.

24- To be born in the heavenly palace, pray to the hand holding the pink lotus flower.

Mantra: An Thuong Yet Le, Tat-Pha Ha.

25- To drive away an enemy's invasion, pray to the hand holding the precious halberd.

Mantra: An Tham Muoi Da, Chi Nanh Ha Ri, Hong Pha Tra.

26- To invite all celestial Deities, and kind Genies, pray to the hand holding the precious conch.

Mantra: An Thuong Yet-Le, Ma Ha Tham Man Diem, Tat-Pha Ha.

27- To command all Genies, pray to the hand holding the cane and skull.

Mantra: An Do Nang, Pha Nhut-Ra Xa.

28 - For faster guidance and help of the ten direction Buddhas pray to the hand holding a string of pearls.

Mantra: Nang Mo Ra Dat-Nang, Dat Ra Da Da. N A Na Ba De Vi Nha Due, Tat Dia Tat Da Lat The, Tat-Pha Ha.

29- To receive all of the miraculous sounds of Sanskrit, pray to the hand holding a precious bronze bell.

Mantra: Nang Mo Bat Na Ham Ba Noa Due An A Mat Lat Dam, Nghiem Be That Ri Due, That Ri Chiem Ri Nanh, Tat-Pha Ha.

30- To have eloquence pray to the hand holding the precious seal.

Mantra: An Pha Nhut-Ra, Nanh Dam Nha Due, Tat-Pha Ha.

31- To have the support of Deities and of the Dragon Kings, pray to the hand holding the ankusa (iron hook).

Mantra: An A Ro Ro, Da Ra Ca Ra, Vi Sa Due Nang Mo Tat-Pha Ha.

32- To protect people because of compassion for them, pray to the hand holding the wooden stick symbol.

Mantra: An Na Lat The, Na Lat The, Na Lat Tra Bat De, Na Lat De Na Da Bat Nanh, Hong Phan Tra.

33- For all people to love and respect each other, pray to the "Palms Joining" hand.

Mantra: An Bat Nap Mang Nha Lang, Hat Ri. (According to the basic book, there is also Dharani: An Vi Tat Ra, Vi Tat Ra, Hong Phan Tra).

34- To always be with the Buddhas throughout all successive lives, pray to the hand that creates the appearance of Buddha.

Mantra: An Chien Na Ra, Ba Ham Tra Ri, Ca Ri Na, Chi Ri Na, Chi Ri Ni, Hong Phan Tra.

35- To reside forever in the palace of the Buddha, and not be reborn in a womb, pray to the hand that creates the appearance of palaces.

Mantra: An Vi Tat Ra, Vi Tat Ra, Hong Phan Tra.

36- To become a royal officer or to have a promotion, pray to the hand holding a precious bow.

Mantra: An A Ta Vi, Le, Tat Pha Ha

37- To have broad knowledge pray to the hand holding the precious scripture.

Mantra: An A Ha Ra, Tat Ra Pha Ni, Ne Da Da Ra, Bo Ne De, Tat Pha Ha.

38- To cultivate this body until it becomes a Buddha's body without ever regressing pray to the hand holding a forward moving gold wheel.

Mantra: An Thiet Na Di Ta, Tat Pha Ha.

39- For the Buddhas of ten directions to come and rub one's head (sign of certification) pray to the hand that creates the appearance of Buddha on the crown.

Mantra: An Pha Nhut Rini Pha Nhut Lam Nghe Tat Pha Ha

40- To have fruit and the five grains pray to the hand holding a bunch of grapes.

Mantra: An a Ma La Kiem De Ne Nanh, Tat Pha Ha

41- For the hungry and thirsty beings to have enough food and fresh air, pray to the hands that changes water into holy elixir.

Mantra: An To Ro To Ro, Bac Ra To Ro, Bac Ra To Ro, To Ro, To To Da, Tat Pha Ha.

42- To subdue the ghosts in the great heaven realm, pray to the hand “Seize All Heaven Leaders”.

Mantra: Dat Ne Da Tha, Pha Lo Chi De, Thap Pha Ra Da, Tat Ba Dot Sac, Tra O Ha Di Da, Sa Pha Ha.

Ananda! There are thousands of wishes. I can just briefly describe a few of them. At that time, Suryaprabha Bodhisattva said the following wonderful Dharani to support the practitioners of the Great Compassion Dharani:

"..... (Dharani)"

Suryaprabha Bodhisattva said to Buddha: World Honored One! The recitation of this Dharani eliminates sins as well as chases ghosts and eliminates disasters from heaven. If anyone recites this Dharani and bows down to Buddha three times a day, in his future lives he will have good physical appearance and will have many blessings.

Candraprabha Bodhisattva also said the following Dharani for the sake of the practitioner: **"..... (Dharani)"**

Candraprabha Bodhisattva said to Buddha: World Honored One! This Dharani is to be recited five times. Afterwards spin a five-colored thread into a string and tie the string across one's hand while reciting. Countless Buddhas had given this Dharani in the past. I also give it today to support the practitioner. This Dharani has the power to eliminate disasters and all fatal illnesses. It realizes all Dharmas, and takes away fears.

Buddha told Ananda: You must have a pure heart and deep faith to receive and practice the Dharani of Great Compassion. You must also circulate and spread it to the world; do not let it end. This Dharani can bring great benefits for sentient beings in the three realms. The body is bound by miseries from illnesses. If the Dharani is used to cure, all illnesses without exception will be healed. Even for a dead tree, the Dharani gets it to grow green

leaves, flowers and bear fruit, let alone living beings with emotions and consciousness. It just never happened for the Dharani to fail in healing any sicknesses.

O Good person! The supernatural power of this Dharani of Great Compassion is indisputable! Truly indisputable! Praises for it are endless. It is only known to the ones who have cultivated good roots in their past. Otherwise they are not able to even hear its name, let alone see it. So upon hearing my praises, all of you Heavenly beings, human beings, Dragons and Deities should rejoice. If anyone slanders this Dharani they are slandering ten millions Buddhas. If anyone is doubtful of this Dharani he will lose enormous advantages in a hundred thousand lifetimes. He will not hear and see the Buddhas, the doctrines, and the monks. He will forever sink into the three wretched states, never knowing when he can get out. After hearing the Buddha's praises for the Dharani, the assembly of Bodhisattvas, Vajrapani, Brahma, Indra, the four Great Heaven Kings (Devaradja), Devas, Dragons, and Atulas were happy and started to cultivate the way as they were taught.

V. The Cundi Dharani spoken by the Mother of Seven Kotis Buddhas

Tang Dynasty, India, Tripitaka master Amoghavajra translated from Sanskrit to Chinese by royal decree. Bhiksu Thich Vien Duc translated from Chinese to Vietnamese.

As I have heard at one time, the Bhagavate was in the Great city at Jetavana forest, in the garden of Anathapinkdik, together with the community of Bhiksus, Bodhisattvas, Devas, heaven dragons and the eight groups of the Pantheon who encircled him on sides. Out of compassion for sentient beings in the future that will have little blessings and full of bad karma, he entered into Cundi Samadhi (profound concentration) and spoke on the Dharani that had been given in the past by Cundidevi Dharani Buddha (the mother of seven Kotis of Buddhas. One koti= 1 million years) in the past. It is: *Na Mwo, Sa Dwo Nan, San Myau San Pu Two, Jyu Jr Nan, Da Jr Two, Nan, Je Li Ju Li Jun Ti, Swo Pe He.*

By reciting this Dharani 900,000 times at home or in the monastery will have eliminated all the sins from countless past lives such as, the ten cruel acts, the five serious offenses, the four major offenses, and the five sins that result in continuous torment in hell. He will meet the Buddhas and Bodhisattvas wherever he is reborn. He will be rich and may enter monkhood. If this person cultivates at home, and diligently keeping the Bodhisattvas precepts, by reciting this Dharani, he will be reborn in heaven. If born as a human, he will often be the king. He will not fall as prey for wild beasts. He will be surrounded by sages and saints,

be loved and supported by divinities. If he conducts business he will not have any difficulties. If he leaves home to cultivate the Bodhisattva's Way, keeping the precepts and praying three times a day, he will achieve all his wishes and gain full wisdom. He will easily attain the rank of supreme right knowledge in his lifetime.

After completing ten thousands Dharani recitations, in his dream, he will see Buddhas and Bodhisattvas. He will see himself throwing up black matter or black rice (black rice represents bad karma; this means the elimination of sins and the start of having blessings). If his sins are very serious, then after completion of twenty thousands Dharani recitations, he will see paradise, or the temple (meaning one is a saint), or himself going up the mountain or on a tall tree (going up means he is not tied down by karma) or taking a bath in a great pond (elimination of the dusts of sins and purification of the body), or flying high in the sky (absence of karma renders the body weightless.) He can also see himself enjoying pleasures with the heavenly women (mutual enjoyment due to the ability of maintaining the corresponding good root).

He may see someone lecturing the Dharma that benefits him and fills him with joy. He may see his hair being pulled out, or his head being shaved (it is the custom of the infidels countries in the West (Hindu) and it represents the uprooting of worries), or he is eating rice with milk and drinking holy water (symbolic of the achievement of good deeds in the world, and of achieving and receiving a Dharma status out of this world). He may see himself crossing a big river, or ocean (end of sorrows). Or he is ascending to a lion seat (achieving the rank of Dharma King), or seeing a Bodhi tree (the form of the Dharma), or getting in a boat (boat of Wisdom to reach the shore of liberation).

From *Susiddhikara Sutra*: Or to see lions, elephants, buffalos, deers or geese, all are the symbols of achievement. To see a monk means one is getting out of the three realms and the world's pollution. To see an Upasaka (a lay worshipper) covering his head with white or yellow dress (white is peace, yellow is truth) means one is using the peaceful right doctrine to protect and to assist. Seeing the sun and the moon means the destruction of ignorance, sorrows, and darkness. Seeing young innocent boys and girls means one is not tainted with lust and sorrows. Milky fruits on a tree (white represents good deeds) mean achieving good rewards from the good deeds as one renounces the world. Fighting with a black man that has blazing fire coming out of his mouth and winning means that ones conquers the ghosts of anger and sorrows. A hippopotamus or wild horse comes charging on the practitioner but runs away because of his shouts means that one conquers the sorrows of stupidity. Eating rice, porridge, fresh or cooked milk means that one gets the highest blessings from his good deeds. Seeing a Tomana flower, or kings means that one will get support from noble men and gain respect from all his actions.

If the practitioner does not have any of the above dreams, it is understood that this person has committed the five sins of Avichi Hell then he has to recite the Dharani up to 700,000 times. Upon completion he will have the above dreams to know that his sins are eliminated and that he has acquired the virtue of an Immortal (or Seer-Rishi).

Afterwards, paint and draw a statue of Cundi Buddha. Then perform offerings three, four or six times a day according to the Dharma teaching of this world. One will achieve successes in this world, as well as attaining the unsurpassed realization. One who practices this Dharani should know that achievements are in the near future. To know if the country will have disasters or not,

or if one's achievement will be coming sooner or later, do the following at the place of worship. Use gomaya (cow's dung) to build a small altar and make as many offerings as one can afford. Form the Mudra and recite the Dharani. Direct the Mudra towards the ten directions. Put a vase filled with perfumed water on the altar; heartily recite the Dharani until the vase starts to move to indicate success. If the vase does not move, it means failure.

Another magic: Put a new ceramic bowl covered with perfume on the altar. Heartily recite the Dharani. If the bowl moves, it means success. If it does not move, it means failure.

Another magic: To know the future, first build a small altar, get a child with all the marks of blessings to wash himself and put on new clothing. Then recite the Cundidevi Dharani on the incense and rub it on the child's hands. Again, recite the Dharani over a flower and stem seven times and put it in the child's hand. Tell the child to cover his face and to stand on the small altar. Then recite Dharani one time on another flower stem and use it to hit the back of the child's hand twenty one times. Now you can ask the child questions about your fortune and get all the answers from him.

Another magic: Put a mirror on the altar. First recite the Dharani over a flower and stem 108 times. Next recite the Dharani and hit the mirror with the flower and stem once. Letters will then appear on the mirror in answer to the practitioner's questions about his future.

Another magic: To know if something is good or bad, successful or not, recite the Dharani 108 times on the Tomana's perfume. Then rub the back of the right thumb with it while reciting the Dharani continuously. Ask the child to look on the

back of the thumb for the image of Buddhas, or Bodhisattvas, or scripts that tell good or bad fortune.

Another magic: If a person has sickness that is caused by demons, recite the Dharani and use the branch of the Casuarina tree, or a handful of the Alang grass to hit his body. He will be healed.

Another magic: If a person gets seriously ill, recite the Dharani 108 times and call the name of the patient. Use fresh cow's milk and perform the ritual of Homa. The cure will be immediate.

Another magic: If a baby cries at night, have a female child stand on your right and make her roll a thread and make twenty one knots while you recite the Dharani. Put the knotted thread around the baby's neck and it will stop crying at night.

Another magic: For sickness caused by demons and spirits. First recite the Dharani 108 times while holding the seeds of white cabbage. Next pick up each seed, recite the Dharani once and throw the seed on the person. Do this twenty one times. Evil spirits will run away. Sickness will end.

Another magic: For sickness caused by demons and spirits, use gomaya to rub on a small altar. Use charcoal and rice husk to draw picture of demons on the ground. Recite the Dharani and use the branch of the Pomegranate tree as a rod. The demons will scream and run away.

Another magic: For sickness caused by demons and spirits. If the patient cannot come over because of the distance, recite the Dharani 108 times on a branch of the willow, or peach tree, or a flower and stem. Give the branch to someone to take it over to the patient and use it to hit and brush on the patient's body. Demons will run away and the patient will be healed.

Another magic: If a person is bitten by snake, or detained by Dakini (the female goddess) walk around the patient, reciting the Dharani. The person will be saved.

Another magic: If a person gets boils and swelling or is bitten by poisonous insects, knead sandal wood mixed with soil, recite the Dharani 7 times, and rub this mud on the boil. The patient will be healed.

Another magic: Reciting the Dharani while walking on the street keeps robbers away. It also guards the person from wild beast attacks.

Another magic: If there is argument, lawsuit, or competition, recite this Dharani for quick victory.

Another magic: When crossing deep rivers, or oceans, recite this Dharani to keep afloat, and safe from dragons, ghosts, devils, crocodiles or sharks.

Another magic: If a person is confined or imprisoned, recite this Dharani to get him out quickly.

Another magic: If there are diseases in a country, mix sesame oil, rice flour with butter, molasses, and perform the rituals of Homa. All diseases will end and the country will be safe.

Another magic: If one wishes to be wealthy and to have many precious possessions, use a variety of food and perform the rituals of Homa everyday.

Another magic: For someone to feel happy and respect towards you, recite this Dharani while saying the name of that person.

Another magic: To have clothing, recite the Dharani. Clothing will be provided.

Another magic: To wish for anything, recite the Dharani.

Another magic: If one's legs, arms, or joints are painful, recite this Dharani on the hands 21 times, and massage the painful areas. All pain will be gone.

Another magic: For malaria and headaches, recite the Dharani on the hands 21 times and massage the painful areas.

Another magic: Make a small platform (small altar). Take a copper bowl filled with ashes of fragrant wood and have a young child put his hands on the bowl while the practitioner recites the Dharani. When the messenger of Buddha possesses the child, the bowl will move. The child will speak and make the Mudra of Samadhi. The practitioner then recites three sets of Dharani and gives the child a soft stone or chalk. The child will draw on the ground and indicate past and future events, good and bad fortune, the location of misplaced scriptures, the meaning of difficult words, and reveal ritual seals and mantras to the practitioner.

Another magic: When confronting with the enemy, write the Dharani on the bark of the flower tree; hang it on a bamboo stick. Ask another person to hold it while the practitioner recites the Dharani. The enemy will be defeated.

Another magic: If a woman does not have a son or daughter, write the Dharani on the bark of flower tree using a yellow mixture (taken from the bile of a cow). Have her wear it and she will soon have a baby boy or girl.

Another magic: To have the respect from the husband, fill a vase with water, put seven kinds of jewels (gold, silver, jade etc.) inside the vase together with various kinds of wonderful

medicinal herbs, five grains, and seeds of white cabbage. Tie white silk around the neck of the vase and recite the Dharani 108 times. Tell the woman to make the basic Mudra (Cundi Mudra) and hold it on top of her head. Pour water on her head so that she will be loved and respected. Not only that, the baby in her womb will also be safe.

Another magic: In every ritual, the practitioner makes the Great Mudra, recites the Dharani at the holy shrine (or tower). After completing sixty thousand times his wish will be fulfilled. Avalokitesvara Bodhisattva, Vajrapani Bodhisattva, Sala Bodhisattva will grant his wishes. He can be king in the palace of Asura, or a Bodhisattva or he can have the elixir of long life. Or he can be loved and respected as a result of his practice of the doctrine.

Another magic: Recite this Dharani at the Bodhi Dana, (altar of enlightenment) in front of Maha Caitya (similar to a stupa). One will see the holy monks and hear them. Moreover, one will achieve monk hood, and be able to walk alongside with the saints as he now has the same rank.

Another magic: At the top of the mountain, recite Dharani one hundred billion times. Vajrapani Bodhisattva will take the practitioner together with 560 persons to the palace of Asura where the practitioner will live one lifecycle. He will see Maitreya Bodhisattva and hear his lecture on the right doctrine, which enables him to be certified to the position of an unregressing Bodhisattva.

Another magic: On Vipola mountain in the country of Magadha (it is also written: on any high mountain) stand in front of the tower of Sarica or its sculpture and recite the Dharani and offer incenses and flowers according to one's capacity. One should beg for food to nourish his body. From the 1st through the

15th lunar days, recite the Dharani. When 300,000 recitations were reached, one should not eat one day and one night and should increase one's offerings. At the end of the night, Vajrapani Bodhisattva will come and take him to the palace and show him the door of Asura's cave. He will enter the cave where he obtains the holy elixir of Heaven. He will live as long as the sun and the moon.

Another magic: Walk around the precious stupa that came from heaven at San Dao Bao Jie (Three Precious Steps) and beg for food. It is said that the steps are made of gold, silver and lapis lazuli and that Buddha stepped on them as he came down to this world. Recite the Dharani one hundred billions times. Bodhisattva Ajitasena will appear and teach him the wonderful doctrines, and show him the way of superior enlightenment. The goddess mother Avalokistesvara will bring him into her palace and give him a longevity potion, which will rejuvenate him and enable him to become a righteous person, someone worthy of celebration. Furthermore, he will receive hidden treasure; he will become a great man; his work will largely benefit the Triple Jewels; all the Bodhisattvas will comfort him and show him the right Dharma to attain full enlightenment.

Another magic: for a person who does not have good root or the seed of awakening, and does not even cultivate the virtue leading to awakening, just one recitation will produce the seed of awakening and will improve with constant recitation.

VI. Sapta-Koti Unique Dharma

In the Tang Dynasty**,** Subhakarasimha Tripitaka master translated from Sanskrit to Chinese, monk Hien Chon translated from Chinese to Vietnamese.

This is the collection of twenty-five sets of Great Destiny Trala Mudra of Cundi special Dharma. Left hand index finger, ring finger and little finger bent towards the palm and left thumb press on the nails of those three fingers. The same with the right hand, so that the two middle fingers are straight and touching each other. Recite the Cundi Dharani 7 times.

Connecting All Frontiers Mudra: Left and right hand opposite each other; the middle finger, the ring finger bent in the palms. The little fingers are straight, the forefingers are straight, touching each other, and both thumbs press on the middle phalanx of the forefingers. Recite the Cundi Dharani 21 times, then 21 times of the Dharani Om Xi Lam.

Self-protection Mudra: Hands are joined, the index fingers are crossed, and the thumbs touch the base of the index fingers. The ring fingers and the little fingers are straight. When confronting with thieves form this Mudra and raise it to the head, then down both shoulders, chest and up in between the eyebrows. This will keep them from doing harm.

Healing Mudra: The forefingers and middle fingers bent in the palms in criss-cross. The thumbs touch the forefingers. The ring fingers and the little fingers are straight and opposing each other.

Total Gathering Mudra: Cross both little fingers and ring fingers and bend in the palms. The middle fingers are straight and touching each other. The index fingers are slightly bent and away from each other. The thumbs press on the ring fingers.

To invoke deities, form the same Mudra but with the thumbs touching each other to make the hands look like the lotus seat. Recite the Cundi Dharani seven times. Apply the Mudra on the shoulders, the face, in between the eyebrows, on the hair, down to the chest and recite the Cundi Dharani 108 times.

The Destroying the Heaven Ghosts Mudra: On each hand, bend the thumb in the palm and press the other four fingers on it. When suspecting the presence of ghosts, ferocious dragons, form this Mudra and recite the Cundi Dharani.

Asuras Invitation Mudra: On each hand, the middle finger presses on the thumb. All other fingers are straight like elephant tusks, with the index and little fingers slightly curved. Move the hand back and forth on the altar while reciting Cundi Dharani 7 times. All the Asuras will come over.

The Buddha said: This Dharani and its corresponding Mudra can erase the ten sinful acts, the five sins, all serious crimes, and enable one to realize all the doctrines and earn good merits. There is no difference in the achievement of a monk or a lay worshipper. Even if the lay worshipper is not a vegetarian or a celibate, he is not considered impure. He only has to practice my Dharma to achieve good result.

VII. The Quintessence of Secret Buddhism: The Five Essential Dharanis

The Dharani: **Um** **Lam** (or just Lam)

If one thinks of or recites this word Lam of the pure dharma realm, it will purify all karmas, root out all sins and accomplish all actions. Whether in the countryside or in the home, all things will be peaceful. Dirty clothing and body are purified. Using water to clean will not achieve such purity. The word Lam of the dharma realm is to purify, and that is why Lam is called a vase of purification. It is compared to a magic pill. It changes iron to gold. One word of the Dharani can change pollution into purity. Consider this verse:

RA has the color of pure white
Above RA is a solemn circle

(The Sanskrit word RA with the circle above it changes it into the word LAM)

Similar to a pearl on the crown
The Dharani goes with the dharma
Innumerable sins are eliminated.

This word should be used when in contact with filthy materials. The Lotus Dharma says: “When in contact with filthy things, visualize the word of Dharma realm on the crown emitting a red light. That is the world Lam.”

(If the conditions for bathing and changing into new clothes are missing due to lack of water and clothing, use Lam to create a pure environment. However, if the conditions are proper and one does not wash and change into clean clothing, using the word Lam in the purification rituals is laziness and shows disrespect. How can blessings be given, sins eliminated and wishes fulfilled for such behavior? If ones follows the Dharma instruction, first wash and put on clean clothes, then use the Dharani to further purify the environment, so that cleanliness is from inside and outside, then all his wishes will soon be fulfilled.)

Manjusri's one word Dharani: **Um Xi-Lam**

The Sanskrit: Um Xi-Lam

Xi-Lam can be written with two, three or four syllables. According to Yi Jing it has four syllables. These four words join together to make one Sanskrit word. Because the Sanskrit language is not yet understood, it is difficult to reach its mystery, and its true effectiveness. One word of this king Dharani has unimaginable power. In The Dharma of One Word Dharani of Mansjuri, Buddha told the Devas:”You must know that this Dharani is the great king among all the Dharanis; it has great supernatural power. If a faithful son or daughter recites it often, Mansjuri Bodhisattva will come to help them. They will see

Manjusri (Tibet)

Monju (Japan)

Wen Chu (China)

Mansjuri Bodhisattva and other good signs either awake or in their dreams. The Dharani can invite even the Bodhisattva Mansjuri to come over let alone inviting the sages and saints in this world or out of this world. This Dharani effectively eliminates all the sins in the group of the five heinous acts, the ones in the four- degradation group and the ones in the Ten Cruel Acts. This Dharani is the winner among other Dharanis in and out of this world. This Dharani is the heart of Buddhas that fulfill all wishes.

Without having to complete all rituals, the Dharani grants all wishes. If the person vows to attain superior enlightenment, one recitation will bring about self-protection. Two will protect his companion. Three will protect the members of the family. Four will protect of the people in the city. Five will protect the people in the country. Six will protect the people in the world and seven will protect the people in the four worlds. Recite this Dharani once when washing the face every morning will make others happy upon seeing the practitioner.

It is also said that: To help a person possessed by Headless Demons, rub the patient's face with one's hand and recite Dharani 108 times. Make an angry face to frighten the demon; then use the 'Original Birth' Mudra with the left hand (thumb bent in the palm, other four fingers holding the thumb, (similar to the 'destroy heaven ghost Mudra), and yell with eyes closed; Continue reciting the Dharani and rubbing the patient. This will cure him. To cure sickness caused by all kinds of Demons, recite the Dharani focusing on the right hand, burn benjamin scent, form the Original Birth Mudra with the left hand, then rub the head of the patient with the right hand.

To cross those areas populated with lions, tigers, poisonous snakes or pirates, one must be pure in body and heart; one must

not eat food containing the five spices, liquor and meat. One must extend compassion towards all living beings, and recite heartily the Dharani forty nine times. All demonic appearances will vanish, and even when one encounters any, it will be a joyful event. It is hard for people in one lifetime or in many lifetimes to hear about the name of the Dharani, so much harder to see and practice it diligently.

This Dharani protects people in this lifetime and in future lifetimes. It makes them the relatives of the Buddhas and Bodhisattvas. Therefore, this Dharani must be treated with respect and absolute faith, knowing that it is not easy to know about it. Only some of the great power of the Dharani is mentioned in the sutras. It is impossible to include all in this book.

Six Letters Dharani of Great Wisdom:

Om Ma Ni Pad Me Hum

Sanskrit writing of the Dharani:

From the *Precious Solemn King Sutra*: When Bodhisattva Avalokitesvara spoke about this Great Dharani, the four

continents and the heavenly palaces trembled; waves raised high in the ocean; maleficent ghosts ran away in fear. Buddha told Obstacle Elimination Bodhisattva that the six letters of this great Dharani are very hard to obtain. It prevents all defilements such as greed, anger and stupidity. If carried in the body it prevents illnesses from three kinds of contagious diseases. This Dharani has countless favorable responses. It is difficult for the Buddhas themselves to know about it, let alone the Bodhisattvas. This is the fine and wonderful heart of Bodhisattva Avalokitesvara. When someone recites this Great Dharani, innumerable Buddhas, Bodhisattvas, Deities and Heaven Dragons of the eightfold division gather around him. He and his seven generations will be liberated. Even the worms in his belly will achieve the rank of Bodhisattva. If carried on the body, or on the crown, he will appear as the Diamond Body Buddha to others. If recited as instructed by the Dharma, he will have great eloquence. He practiced the six perfections daily and his merits are thus full. If his breath touches anyone, that person will be liberated and will soon achieve unmatched awakening. If he touches someone with his hand or looks at any beings or non-beings, they will soon achieve Bodhisattva rank. Such a person will forever escape the miseries of birth, aging, sickness, and death. Buddha also said: “I could count the existing dust particles and I even know how much water there is in the great seas. However if a person recites this Great Wisdom Six Letters Dharani once, I could not count his merits. By reciting the Dharani once, his merits are exactly the same as all the merits of men and women in the four great continents that are certified to the seventh position of a Bodhisattva. If one writes or copies this Great Wisdom Dharani, it is equivalent to the writing and copying of eighty four thousand scriptures. The merits and virtues acquired are unimaginable. Even if a person uses the precious needle from heaven to build

countless Buddha's statues his merits are still not equal to copying one word of the Dharani once. The reward from such merits is unthinkable. That person will receive one hundred and eight samadhis happiness. If a person recites the Dharani just once, all the Buddhas will offer him clothing, food, medicine, furniture and everything else for his comfort. This wonderful dharma has a supreme position in the Great Vehicle system. Upon hearing the Dharani, all the Buddhas and Bodhisattvas pay homage to it.

At the time when this Six Letters Dharani was spoken there were seven hundred billion Buddhas reciting the Chun Ti Sapta Koti Dharani. Therefore, it must be understood that the Six Letters Dharani are the same as the Chun Ti Dharani. One can recite either or both Dharanis to get the above-mentioned merits. The complete instructions on the rituals of Dharani recitations and altar rituals are not fully presented in this book.

Vajrabodhi said: To have liberation from the cycle of birth and death, cultivate yoga meditation on wisdom and virtue. Recite countless Dharanis. Picture the mind as a well-defined round moon that is bright and serene.

Picture the word **Om** in the center of the rotating moon. Picture the word **Zheli, Zhuli, Zhunti Suo Po Ou** in front and rotating to the right in an endless circle. Contemplate the meaning of each word and keep focusing on it without error.

Display of Sanskrit Letters

In the Chi' Ming' book of rites: Letter Om 𑖌 belongs to Vairocana.

𑖕 Letter Zhe belongs to Great Wheel Wise King

𑖎 Letter Li belongs to Great Anger King or Horse Head Wise King

𑖖 Letter Zhu belongs to Four-Arms Buddha

𑖎 Letter Li belongs to Amogha-pasa or Avalokitesvara

𑖗 Letter Zhun belongs to Da Zun Na Bodhisattva

Letter Ti belongs to Diamond Bodhisattva

Letter Suo Po belongs to Bodhisattva Yi Ha Nuo Zha

Letter Ou belongs to Vajra Hayagriva Bodhisattva

Thoughts on the meaning of the root-word

These nine holy Sanskrit letters create all other words. Therefore, they are called the mother of words. It is called the seed syllable because it gives rise to a meaning and upholds it. The first letter is the seed syllable; the rest belongs to imagination leading back to the first letter. If the mysterious gate of the letter Om is understood, all the endless Buddhas doctrine will also be realized. One will understand that all the doctrines are not born, that one doctrine covers all as one letter contains all the meanings. From the realization that doctrines are not created comes the realization that all doctrines are Non-Existent. As the doctrine became reality, it has no beginning and no ending. Once all the doctrines are realized, there will be no more speeches, and no more lectures. The Dharma's nature is impartial like the rain falling down equally on everything. Each letter has to be thoroughly analyzed before all virtues and vows can be completed.

Om represents the Three Bodies and implies that all dharmas are not created. From Vajrabodhi translation: The gate of OM is a stream that has no beginning nor ending and that is the ultimate meaning of all dharmas.

Zhe means all doctrines are not created or destroyed. From Vajrabodhi translation: Zhe means that all dharmas have no action. Li means no achieving of any Dharma. Zhu means no birth, nor death of all doctrines. From Vajrabodhi translation: The word Zhu means all dharmas have no beginning.

Li means that all dharmas have no pollution.

Zhun means that all dharmas have no ranking.

Ti means that all dharmas have no holding.

Suo Po means the unspoken concept of equality.

Ou means that all doctrines have no cause.

All dharmas are without cause and without attachments to Nirvana. Because all the dharmas are not created, they are permanent and that is why they cannot be thoroughly understood. Having not been created or destroyed, the dharmas have no pollution, no ranking and no attachments. Without attachments, all doctrines are equal and no words can be used to explain them and thus they have no causes or effects. As such they correspond to perfection. Those are the means to achieve the true realization of the eternal truth in the Dharma realm. This is the samadhi recitation.

Explanation: From knowing that all doctrines are without birth, equal and undifferentiated, one develops the undifferentiated mind and the mind of non-achievement that leads to perfection of virtues. This mind is used to understand the supreme state of Nirvana that is compared to a sea of eternal truths. This state cannot be explained with mere words. It is the

realm of wisdom, the experiences of reality and the self-enlightening state of the Buddhas that a regular mind of duality cannot penetrate.

The Dharani in one syllable – the Buddha's Crown Dharani

Bu Lin

Bu Lin is pronounced as one word and the sound is vibrated. From Amoghavajra translation: Om Bu Lin– three sounds in one. The sound comes from the pharynx and vibrates like the sound of the drum. The Bu Lin sound as written in the old scripture was slightly inaccurate. Thus, the sound and pitch are very difficult to achieve, only the Sanskrit expert can accomplish it.

The basic *Rites and Rituals Sutra* says: This Dharani can continue the deeds of Buddhism even at the end stage of the Dharma. It supports all Buddha's Sutras. After Buddha went to nirvana, and during the end stage of the Dharma, this One Word of Great Intelligence can help the practitioner be extremely successful. Buddhas and Bodhisattvas also practiced this Dharani because the Buddhas and Bodhisattvas before them have preached it.

If one sincerely recites this Dharani of Great Intelligence all the bad stars from a distance of five yohanas dare not come close, all Atulas run away and all cruel beings dare not harm him. Even the Immortals and the Saints do not come close to him. Reciting the Dharani purifies all bad karmas. One can become invisible to go anywhere; there will never be any obstacles; nothing in or out of this world can harm the person. This Dharani can break all the malefic spells in the world. This Dharani is the crown of all the

Buddhas; it is the heart of Mansjuri Bodhisattva who grants fearlessness, safety and happiness to living beings. The Dharani will fulfill the wishes of the practitioner. It is compared to the precious pearl of Mani that grants everything. If other Dharanis failed to be effective, one should recite this Dharani together with the other ones and success is guaranteed. If this Dharani is not effective the heads of all Deities of this Dharani will be broken into seven pieces. It should be known that this Dharani helps one practice successfully all other Dharanis in a short period of time.

VIII. Collection of Sacred Yantras

Here are the Yantra of the precious set (Lu Ban Yantras in Chinese Secret Buddhism).

The following detailed list contains the titles of the Immortals supporting the Yantras:

-The Immortals in the Pe'ng realm

-Jiu tian xuan nu, Yuan Jun Immortals

-Yuan shi zhen ren (zhen ren= real people or the one who has achieved the Immortal Way)

-Di xian wu zu zhen ren (five patriarchs of the earth Immortals)

-Shao yan, Chun Yang, Zheng yang the three Immortals

-Wu hu ying xue san ding zhen ren

-Yu Zhu Dao Lao Xian Nu

-Zi Yang zhen ren

-Luo Shan Xian Weng Ji zhen ren

-Ji Xian Tai Bai Li zhen ren

-Ye Ren Xuan zhen ren

-Wen Men Lu zhen ren

-Zi He Cui zhen ren

-Yu Ding Bai zhen ren

-Nan wu xiang zhen ren (the five generals in the south)

-Bei Ji Zhen zhen ren (the seven Immortals in the north)

-Yun E xian nu (xian nu: female Immortal)

-Gui Ying, Qing nu, Dao nu, Xue Nu, Zhen Keng, Yuan Zhen Yu Gu Su Nu

Above and below, the water and hell's realms

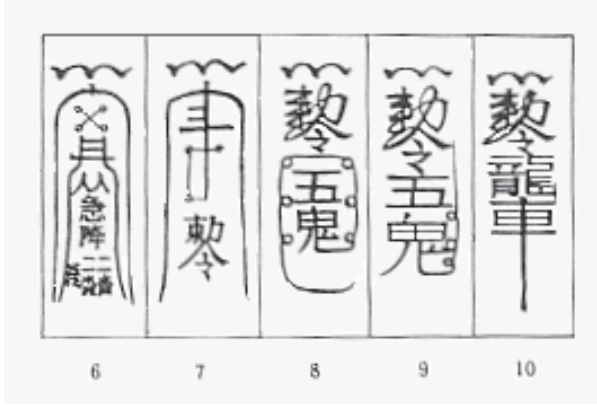
The Immortals on the Three Islands and the Ten Continents, the givers of blessings for the heaven and the earth, and all the Immortals that have departed in the past and now have returned

Use red ink on yellow paper. Burn the drawing; mix the ashes in water and sprinkle the mixture in the four directions.

Burn Yantra 1 to start the rituals at the altar. (pic.1)

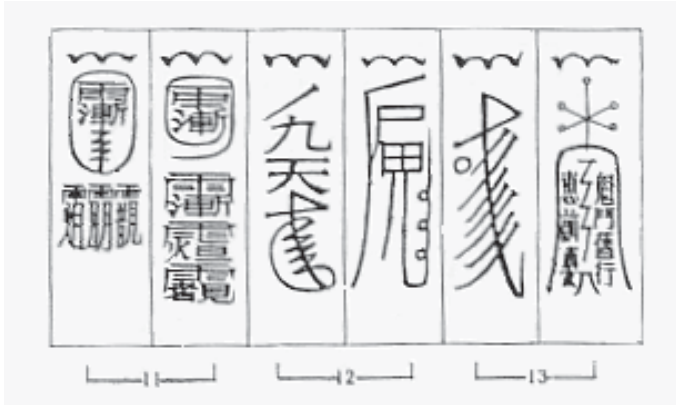
Paste Yantra 2 and 3 on the incense burner (pic.2 and 3)

Burn Yantra 4 & 5 then mix in water and sprinkle in the 4 directions, or wash the hands before paying homage. (Pic.4 and 5)



Burn the Yantras 6, 7, 8, and 9, mix in water and sprinkle on evil spirit

Burn the Yantra to invite the Immortals (picture 10)

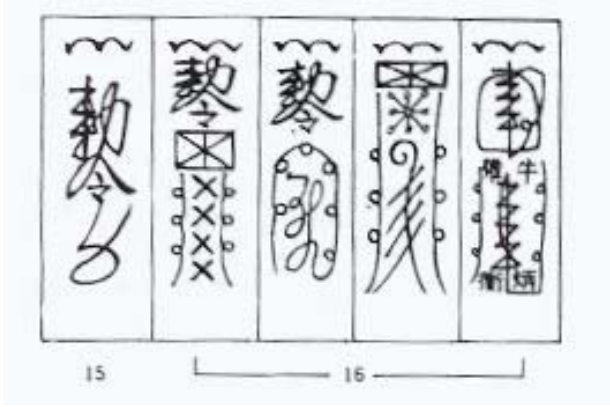


Paste the Yantra on the head of the ritual pen (picture 11).

Paste the Yantra on the head of the bed (picture 12).

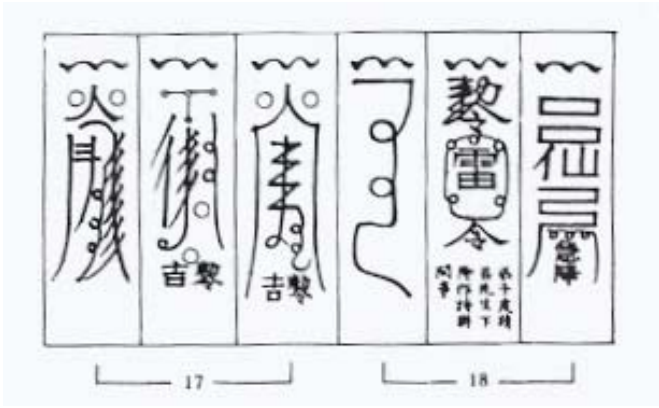
Paste the Yantra under the ritual pen (picture 12, 13).

Paste the Yantra to invoke the Immortals. (Figure 14)



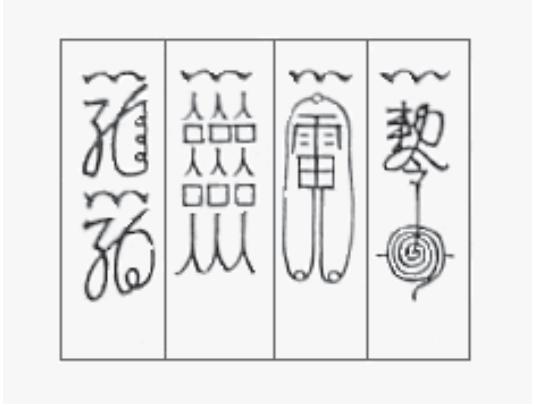
Paste the Yantra to perform exorcism, or burn it. (Figure 15)

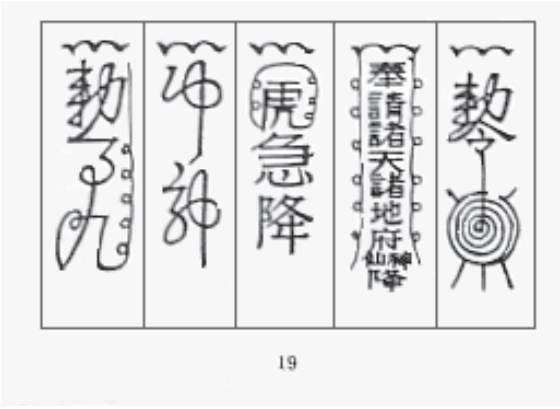
Yantra used to choose a ritual pen. (Figure 16)



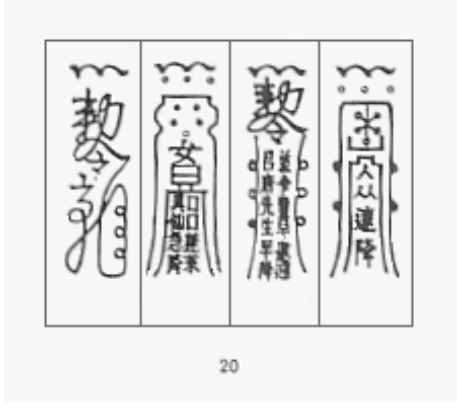
Yantra used to communicate with the Immortals. (picture17).

Yantra used to invite Lu Shun Yang to come and use the ritual pen. (Picture 18)



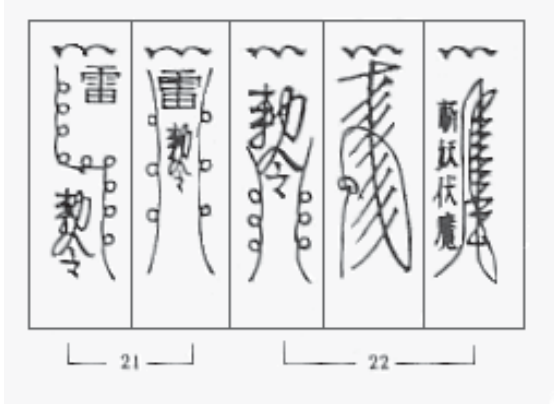


Yantra used to invite the Immortals to come quickly. (Picture 19)



20

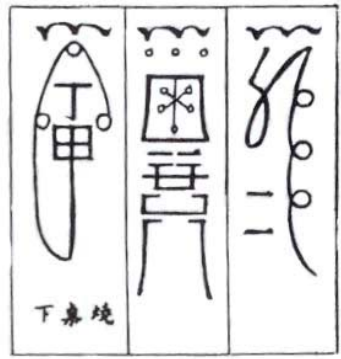
Yantra used to invite the Immortal Zi Gu (Figure 20).



21 22

Paste the Yantra on the pillars for execution of goblins (Figure 21)

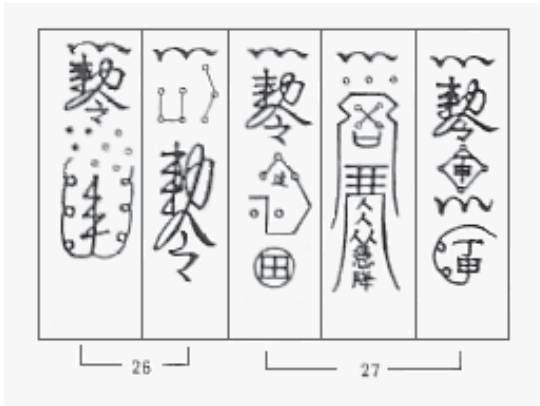
Paste the Yantra under the table to behead goblins (Figure 22).



Burn the Yantra under the table (Figure 23)

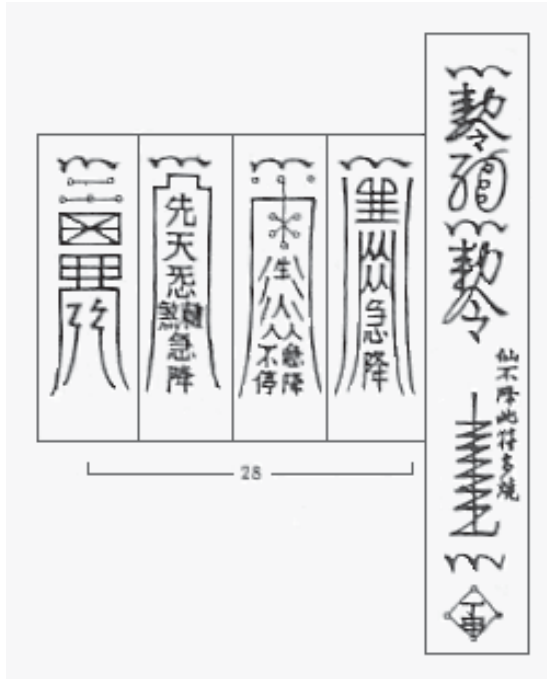
Paste the Yantra on the table to behead sprites (Figure 24)

Paste the Yantra on the table to execute goblins (Figure 25)

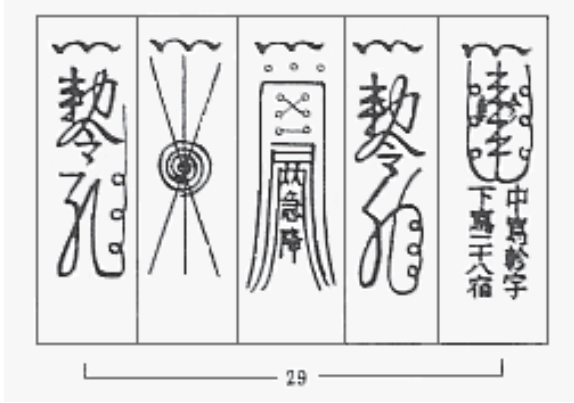


Paste the Yantra on the ritual pen (Figure 26)

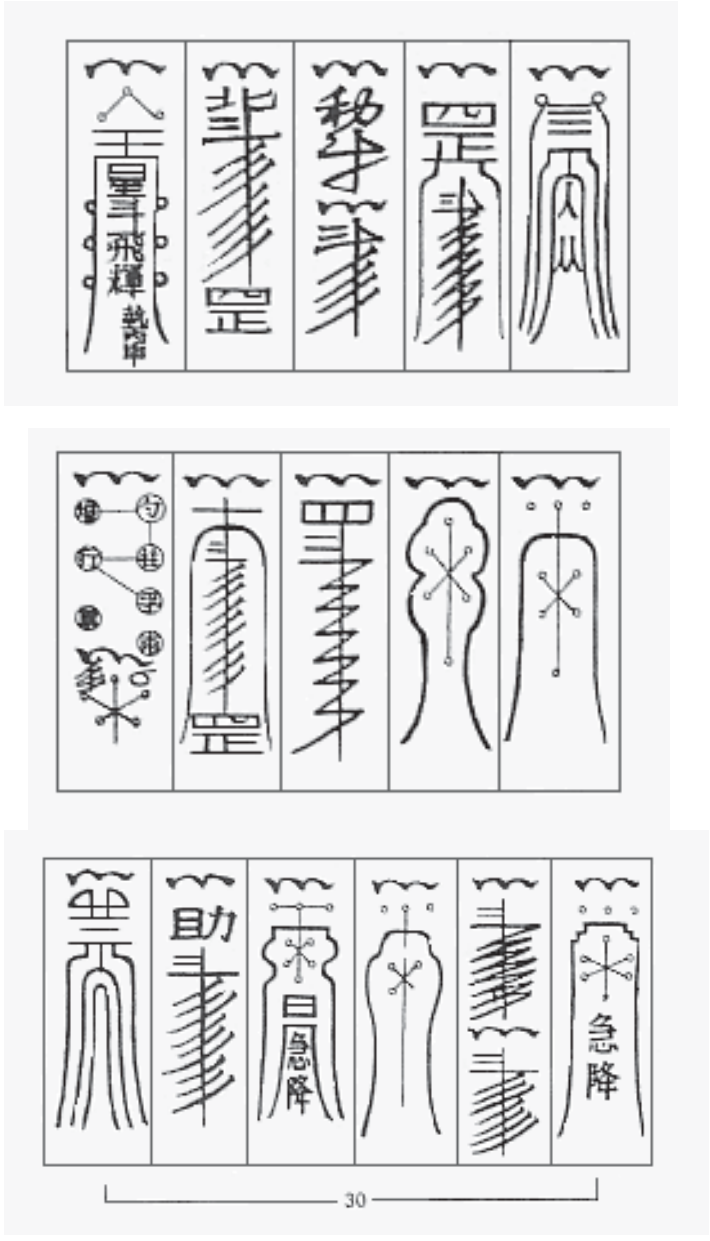
Paste the Yantra to invite Deities to come down urgently (Figure 27)



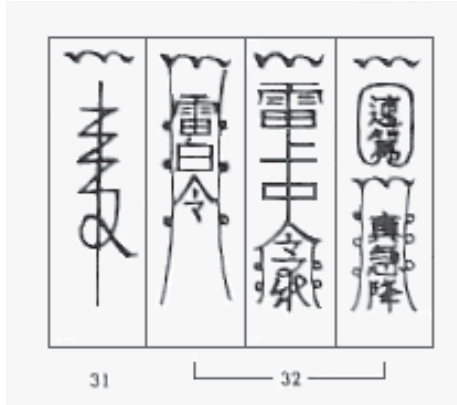
Yantra used to invite the Gods and the Immortals quickly (Figure 28)



Paste the Yantra on the head of the ritual pen (Figure 29)

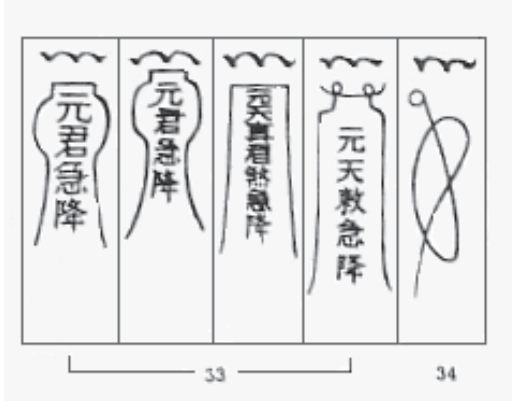


Yantra Shi Dou (Figure 30)



Yantra Suan Pu Zhuan (Figure 31)

Yantra Suan Pu Nan (Figure 32)



Burn the Yantra to invite the Immortals. (Fig 33)

Burn this Yantra to invite Fan Cai Bao. (Figure 34)

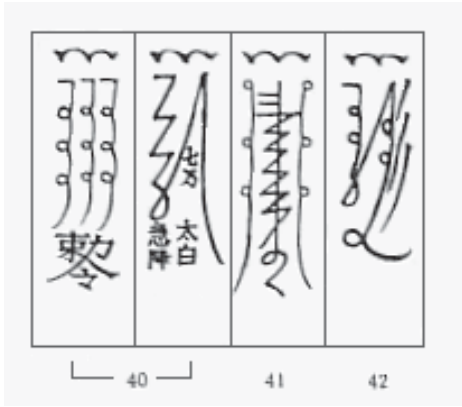
Burn the Yantra to invite Peng Lai Zi Gu. (Figure 35)

Burn the Yantra to invite Wen Qu Xing. (Figure 36)

Burn the Yantra to invite Ye Ren Fu. (Figure 37)

Burn the Yantra to invite Tai Bai zhen ren**.** (Figure 38)

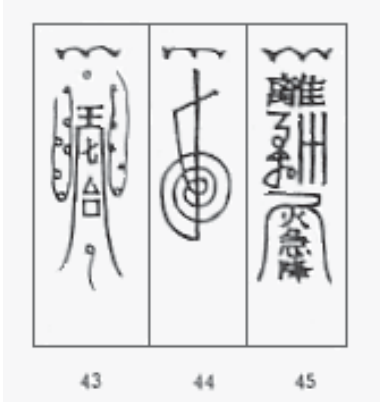
Burn Yantra invite T'sai Ho. (Figure 39)



Burn the Yantra to solemnly invite the Lady Immortal. (Figure 40)

Burn the Yantra to invite Ji' zhen ren. (Figure 41)

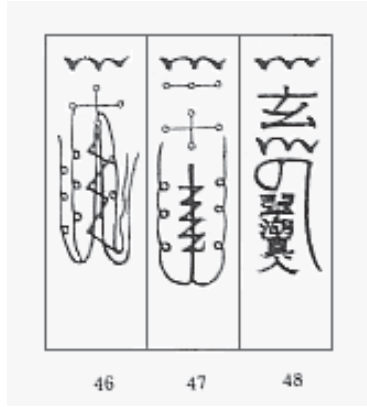
Burn Yantra to invite Li zhen ren (Figure 42)



Burn Yantra to invite Zhang Immortal (Figure 43)

Burn Yantra to invite T'ieh Kuai Immortal (Figure 44)

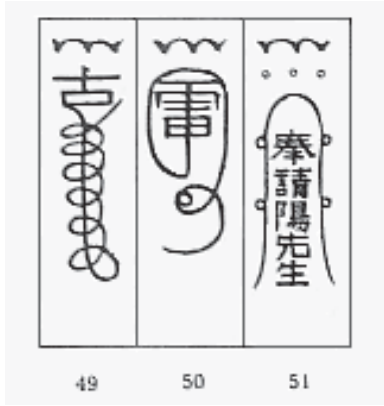
Burn Yantra to invite Zhong Li Immortal (Figure 45)



Yantra used to invite Hu Hsiang Ku Immortal (goddess of housekeeping) (Figure 46) - For burning.

Burn the Yantra to invite Xian Xuan, (Figure 47).

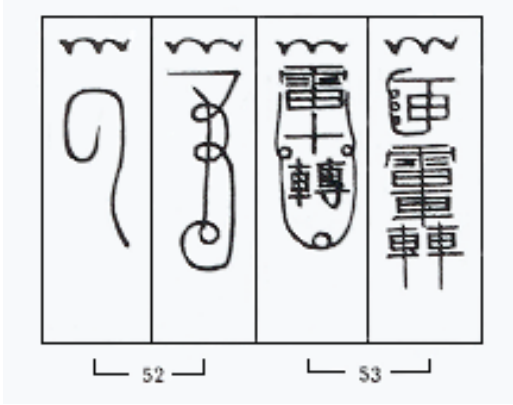
Burn Yantra to invite Cui Hu Zi Xian Fu, (Figure 48)



Yantra used to invite Dou Shi Immortal to use the ritual pen. (Figure 49)

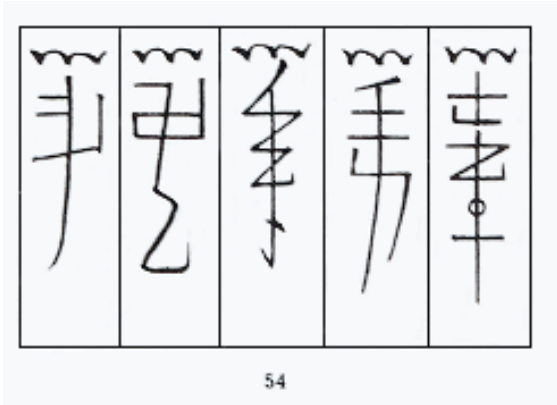
Burn the Yantra to invite Pan Kan Wang Immortal. (Figure 50)

Burn the Yantra to invite Immortal Yang. (Figure 51)

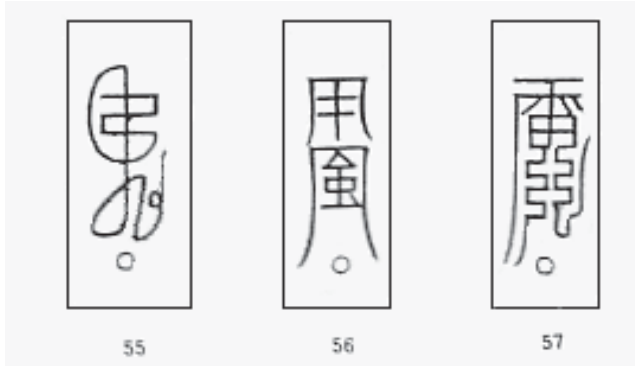


Burn Yantra to see the Deities off (Figure 52)

Burn Yantra to see Drunken Immortal off (Figure 53)



Burn the Yantra to see the Immortals off (Figure 54)



55 56 57

The yantras used to cure all bodily diseases from Ji' the Old Immortal at TaiChi palace of the late Han dynasty. (Pictures 55, 56, 57)

-Yantra to treat sicknesses on the head, ear, nose, mouth, pharynx. Burn the yantra; mix the ashes with water and drink the mixture. (Fig 55)

-Yantra, which cure sicknesses on the body, chest, belly, and the five organs etc. (Figure 56)

-Yantra to cure sicknesses of the lower organs (parts from the navel down), the bladder and women illnesses (menstruation, gestation, and child birth, etc.).

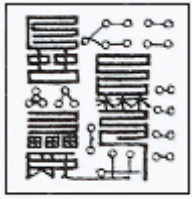
To cure one's illness, draw these three yantras on a leaf of a bamboo or mulberry, or on yellow paper. Face the Southeast direction and say the following:

TAI YI Heavenly King -Savior of Miseries

(300 times)

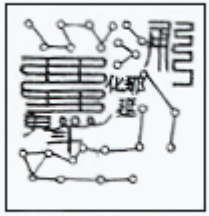
Simmer with herbs or burn to ashes and drink the mixture. The illness will be cured after one week (Figure 57)

Seal of Asura



58

Engrave the seal on the Jujube wood (Chinese date tree) or the Aquilaria wood (sweet scented wood) of 1.2m (Chinese unit of measurement). One should remain silent while working on the seal. Burn incense and invoke The God of Asura three times before working on the seal. If one has superior root he can fly. If one has average root he earn respect from Atula Demons. With a lower root he can secure the country and help the world.



59

The seal of the goddess - Use the wood from the Jujube tree after it was struck by lightning. Get a square piece of 1.2m (Chinese unit of measure) to engrave the seal.

On the 15th day of the 1st, 7th or 10th of the lunar month, or on the 5th of the 5th lunar month, burn incense and pray to the goddess in the shrine. Work on the seal and when it is done, put it in a wooden box made from the cypress tree, using silk and satin to line the box. Take the seal out when praying to the goddess. (Figure 59)

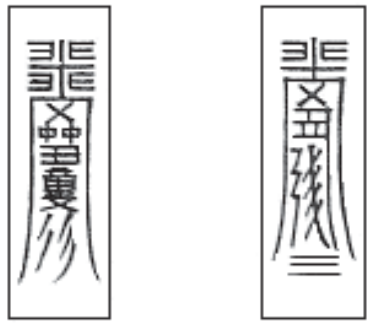
60

The Seal of the Thunder God - The power to become invisible. Draw the yantra with red ink. At the altar, recite the Dharani. Carrying the yantra gives protection and invisibility. It will not be effective if used for stealing.

61

12. Goddess seals

Use a pear tree to make 12 seals. Each seal is 2 tenth of one Chinese meter and 8 centimeters in width, by 5 tenth of one of one Chinese meter in length. Work on the engraving on the 5th day of the 5th lunar month. Use the seal to imprint the yantras. Everyday one would swallow 12 yantras that are made into small pellets in the hour of horse (between 12pm – 2pm) or 12:00 am in 93 days and every morning for 7 days. This will allow one to be able to make his body lighter so he can fly extremely fast.

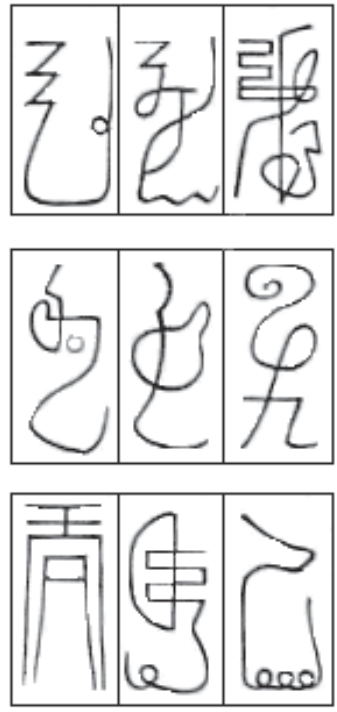


62

The Liu Jia Yantra - (Rules on cooking black beans to become invisible).

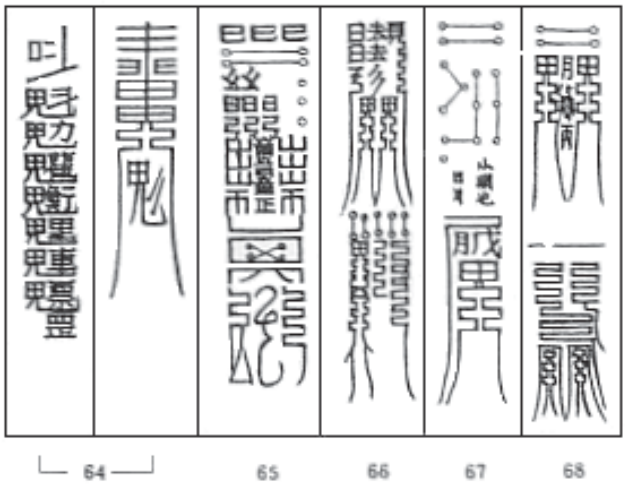
On the 1st day of the 1st lunar month, face the constellation of the Great Bear to recites the Dharani 49 times while holding a certain amount of black beans. On the day of Jia Zi on the 5th hour of the night, repeat the rituals. On the Liu Jia day cook the black beans, facing the constellation of the great bear and reciting the Dharani 7 times. Let the beans dry.

Whenever confronting with dangers, hold the beans in the mouth and the Liu Jia Yantra in the hands. (Use the peach tree to make 2 pieces of wood on which the Yantra was drawn) to escape from harm. To prevent others from finding one's home or to protect many people from dangers, bury 49 black beans that were already prayed upon together with 4 Liu Jia Yantra at the four corners of the house. When danger has passed, recover the beans and the Yantra. (Fig.62)



63

These 9 Yantras are used to cure sicknesses of the body. Burn the drawings and drink the water mixed with the ashes. (Fig.63)



64 – Yantra that gives harmony to husband and wife. Draw the yantra, recite the Dharani.

65 – Yantra for self-protection. Use red ink to draw this yantra on a piece of peach wood and hang it in the house to protect from robbers, bad spirits or any catastrophes.

66- This yantra is used for self-protection. Use red ink to draw the yantra on a piece of peach wood. Wear it to avoid dangers from pirates and wild beasts.

67- This yantra is used to avoid harm from weapons. Use red ink to draw the yantra and wear it. It will save one from the worst accidents in the battlefield.

68- This yantra is used to change bad luck into good fortune - Use red ink to draw the yantra and paste it on the door or at a place in the center of the house for peace. This should be done following such activities as building a house, burying a dead person, digging the soil the first time. It also guard against bad spells.

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